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THE TRADITIONS OF THE HOPI

BY

H. R. VOTH

THE STANLEY McCORMICK HOPI EXPEDITION

GEORGE A. DORSEY

Curator, Department of Anthropology



CHICAGO, U. S. A.

March, 1905

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The traditions of the Hopi

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BY

H. R. VOTH



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NOTE.

The traditions of the Hopi here presented were collected in the vernacular and without an interpreter, by Mr. H. R. Voth, during the last two years, in connection with other investigations among the Hopi which he made for this institution. As in previous years, Mr. Stanley McCormick has very generously provided the means for this additional investigation, and it is a great pleasure to acknowledge the debt of gratitude under which he has again placed this department.

GEORGE A. DORSEY,

Curator, Dept. of Anthropology.

CHICAGO, January 1, 1905.

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THE TRADITIONS OF THE HOPI.

1. ORIGIN MYTH.¹

A very long time ago there was nothing but water. In the east Hurúing Wuhti,² the deity of all hard substances, lived in the ocean. Her house was a kiva like the kivas of the Hopi of to-day. To the ladder leading into the kiva were usually tied a skin of a gray fox and one of a yellow fox. Another Hurúing Wuhti lived in the ocean in the west in a similar kiva, but to her ladder was attached a turtle-shell rattle.

The Sun also existed at that time. Shortly before rising in the east the Sun would dress up in the skin of the gray fox, whereupon it would begin to dawn—the so-called white dawn of the Hopi. After a little while the Sun would lay off the gray skin and put on the yellow fox skin, whereupon the bright dawn of the morning—the so-called yellow dawn of the Hopi—would appear. The Sun would then rise, that is, emerge from an opening in the north end of the kiva in which Hurúing Wuhti lived. When arriving in the west again, the sun would first announce his arrival by fastening the rattle on the point of the ladder beam, whereupon he would enter the kiva, pass through an opening in the north end of the kiva, and continue his course eastward under the water and so on.

By and by these two deities caused some dry land to appear in the midst of the water, the waters receding eastward and westward. The Sun passing over this dry land constantly took notice of the fact, that no living being of any kind could be seen anywhere, and mentioned this fact to the two deities. So one time the Hurúing Wuhti of the west sent word through the Sun to the Hurúing Wuhti in the east to come over to her as she wanted to talk over this matter. The Hurúing Wuhti of the east complied with this request and proceeded to the west over a rainbow. After consulting each other on this point the two concluded that they would create a little bird; so the

¹ Told by Qöyáwaima (Oraíbi). The events here related are supposed to have happened in the lower world. The increasing of the various peoples and tribes, and the constant contentions among them, finally led to the emigration from the nether world through the sipapu into this world, the account of which is related by variant traditions of the Hopi.

² The nearest *literal* translation that can be given of this name, which appears so frequently in Hopi mythology and ceremonies is Hard Being Woman, i. e., woman of that which is hard, and the Hopi say she is the owner of such hard objects as shells, corals, turquoise, beads, etc.

deity of the east made a wren of clay, and covered it up with a piece of native cloth (*möchápu*). Hereupon they sang a song over it, and after a little while the little bird showed signs of life. Uncovering it, a live bird came forth, saying: “*Úma hínok pas nui kitá náwakna?*” (why do you want me so quickly). “Yes,” they said, “we want you to fly all over this dry place and see whether you can find anything living.” They thought that as the Sun always passed over the middle of the earth, he might have failed to notice any living beings that might exist in the north or the south. So the little Wren flew all over the earth, but upon its return reported that no living being existed anywhere. Tradition says, however, that by this time Spider Woman (*Kóhkang Wuhti*), lived somewhere in the south-west at the edge of the water, also in a kiva, but this the little bird had failed to notice.

Hereupon the deity of the west proceeded to make very many birds of different kinds and form, placing them again under the same cover under which the Wren had been brought to life. They again sang a song over them. Presently the birds began to move under the cover. The goddess removed the cover and found under it all kinds of birds and fowls. “Why do you want us so quickly?” the latter asked. “Yes, we want you to inhabit this world.” Hereupon the two deities taught every kind of bird the sound that it should make, and then the birds scattered out in all directions.

Hereupon the *Hurúing Wuhti* of the west made of clay all different kinds of animals, and they were brought to life in the same manner as the birds. They also asked the same question: “Why do you want us so quickly?” “We want you to inhabit this earth,” was the reply given them, whereupon they were taught by their creators their different sounds or languages, after which they proceeded forth to inhabit the different parts of the earth. They now concluded that they would create man. The deity of the east made of clay first a woman and then a man, who were brought to life in exactly the same manner as the birds and animals before them. They asked the same question, and were told that they should live upon this earth and should understand everything. Hereupon the *Hurúing Wuhti* of the east made two tablets of some hard substance, whether stone or clay tradition does not say, and drew upon them with the wooden stick certain characters, handing these tablets to the newly created man and woman, who looked at them, but did not know what they meant. So the deity of the east rubbed with the palms of her hands, first the palms of the woman and then the palms of the man, by which they were enlightened so that they understood the

writing on the tablets. Hereupon the deities taught these two a language.¹ After they had taught them the language, the goddess of the east took them out of the kiva and led them over a rainbow, to her home in the east. Here they stayed four days, after which Hurúing Wuhti told them to go now and select for themselves a place and live there. The two proceeded forth saying that they would travel around a while and wherever they would find a good field they would remain. Finding a nice place at last, they built a small, simple house, similar to the old houses of the Hopi. Soon the Hurúing Wuhti of the west began to think of the matter again, and said to herself: "This is not the way yet that it should be. We are not yet done," and communicated her thoughts to the Hurúing Wuhti of the east. By this time Spider Woman had heard about all this matter and she concluded to anticipate the others and also create some beings. So she also made a man and woman of clay, covered them up, sang over them, and brought to life her handiwork. But these two proved to be Spaniards. She taught them the Spanish language, also giving them similar tablets and imparting knowledge to them by rubbing their hands in the same manner as the woman of the East had done with the "White Men." Hereupon she created two burros, which she gave to the Spanish man and woman. The latter settled down close by. After this, Spider Woman continued to create people in the same manner as she had created the Spaniards, always a man and a woman, giving a different language to each pair. But all at once she found that she had forgotten to create a woman for a certain man, and that is the reason why now there are always some single men.

She continued the creating of people in the same manner, giving new languages as the pairs were formed. All at once she found that she had failed to create a man for a certain woman, in other words, it was found that there was one more woman than there were men. "Oh my!" she said, "How is this?" and then addressing the single woman she said: "There is a single man somewhere, who went away from here. You try to find him and if he accepts you, you live with him. If not, both of you will have to remain single. You do the best you can about that." The two finally found each other, and the woman said, "Where shall we live?" The man answered: "Why here, anywhere. We shall remain together." So he went to work and built a house for them in which they lived. But it did not take

¹ Some Hopi say that these two people were the ancestors of what are now called the White Man, and the people say that they believe this language taught to these two people was the language of the present White Man.

very long before they commenced to quarrel with each other. "I want to live here alone," the woman said. "I can prepare food for myself." "Yes, but who will get the wood for you? Who will work the fields?" the man said. "We had better remain together." They made up with each other, but peace did not last. They soon quarreled again, separated for a while, came together again, separated again, and so on. Had these people not lived in that way, all the other Hopi would now live in peace, but others learned it from them, and that is the reason why there are so many contentions between the men and their wives. These were the kind of people that Spider Woman had created. The Hurúing Wuhti of the west heard about this and commenced to meditate upon it. Soon she called the goddess from the east to come over again, which the latter did. "I do not want to live here alone," the deity of the west said, "I also want some good people to live here." So she also created a number of other people, but always a man and a wife. They were created in the same manner as the deity of the east had created hers. They lived in the west. Only wherever the people that Spider Woman had created came in contact with these good people there was trouble. The people at that time led a nomadic life, living mostly on game. Wherever they found rabbits or antelope or deer they would kill the game and eat it. This led to a good many contentions among the people. Finally the Woman of the west said to her people: "You remain here; I am going to live, after this, in the midst of the ocean in the west. When you want anything from me, you pray to me there." Her people regretted this very much, but she left them. The Hurúing Wuhti of the east did exactly the same thing, and that is the reason why at the present day the places where these two live are never seen.

Those Hopi who now want something from them deposit their prayer offerings in the village. When they say their wishes and prayers they think of those two who live in the far distance, but of whom the Hopi believe that they still remember them.

The Spanish were angry at Hurúing Wuhti and two of them took their guns and proceeded to the abiding place of the deity. The Spaniards are very skillful and they found a way to get there. When they arrived at the house of Hurúing Wuhti the latter at once surmised what their intentions were. "You have come to kill me," she said; "don't do that; lay down your weapons and I shall show you something; I am not going to hurt you." They laid down their arms, whereupon she went to the rear end of the kiva and brought out a white lump like a stone and laid it before the two men, asking

them to lift it up. One tried it, but could not lift it up, and what was worse, his hands adhered to the stone. The other man tried to assist him, but his hands also adhered to the stone, and thus they were both prisoners. Hereupon Hurúing Wuhti took the two guns and said: "These do not amount to anything," and then rubbed them between her hands to powder. She then said to them: "You people ought to live in peace with one another. You people of Spider Woman know many things, and the people whom we have made also know many, but different, things. You ought not to quarrel about these things, but learn from one another; if one has or knows a good thing he should exchange it with others for other good things that they know and have. If you will agree to this I shall release you. They said they did, and that they would no more try to kill the deity. Then the latter went to the rear end of the kiva where she disappeared through an opening in the floor, from where she exerted a secret influence upon the stone and thus released the two men. They departed, but Hurúing Wuhti did not fully trust them, thinking that they would return, but they never did.

2. HURÚING WUHTI AND THE SUN.¹

Alíksai! A very long time ago there was nothing here in the world but water. Only away off in the west where Hurúing Wuhti lived there was a small piece of land where she lived. She lived in a hill or bluff called Taláschomo. Hurúing Wuhti owned the moon, the stars,² and all the hard substances, such as beads, corals, shells, etc. Away in the east lived the Sun, painted up very beautifully. The Sun was very skillful. One time Hurúing Wuhti sent the Moon to the Sun, throwing him through (the intervening) space so that he fell down in front of the Sun. He told the Sun that Hurúing Wuhti wanted him; then he arose and passed through the sky back to the west. The Sun also soon rose and followed the Moon to the west, to the house of Hurúing Wuhti. "Have you come?" the latter said. "Yes, I have come. Why do you want me? I have come because you wanted me." "Thanks," the Hurúing Wuhti said, "thanks that you have come, my father, because you shall be my father." "Yes," the Sun said, "and you shall be my mother, and we shall own all things together." "Yes," Hurúing Wuhti said,

¹ Told by Kúhkiuma (Shupaúlavi).

² This is the only instance where I have heard the moon and stars spoken of as being owned or controlled by Hurúing Wuhti. The informant did not know the songs mentioned in this tale.

"now let us create something for you." "All right, thank you," the Sun replied.

Hereupon they entered another chamber which was very beautiful, and there all kinds of the skins of different kinds of animals and birds were hanging. So Hurúing Wuhti got out a bundle and placed it on the floor. It was a large piece of old native cloth (*möchápu*). She then placed on the floor all kinds of bird skins and feathers. Hereupon she rubbed her body and arms, rubbing off a great many small scales from her cuticle. These she took into her hands, rubbing the two palms of her hands together, and then placing these small scales on the feathers and skins. Hereupon she covered the whole with the *möchápu*. The Sun kindled a little fire at the east side of the pile. Hurúing Wuhti then took hold of two corners of the cloth and began to sing, moving the corners to the time of her singing. The Sun took hold of the other two corners and also waved them, but he did not sing. After they had waved the corners four times, the things under the covering commenced to move, and soon they began to emit sounds, whistling and chirping the way the different birds do. Hereupon Hurúing Wuhti took off the covering saying: "We are done, be it this way." There were all different kinds of birds, those that fly around in the summer when it is warm. As she took off the covering the birds commenced to fly, passed through the opening and flew out into the air, but soon all returned, gathering again in front of the two. "You shall own these," Hurúing Wuhti said to the Sun, "they are yours." "Thanks," the Sun replied, "that they are mine." Hurúing Wuhti then handed to the Sun a large jar made of a light transparent material like quartz crystal. Into this the Sun placed all the birds, closing up the jar.

Hereupon the Sun said: "Now, let us create something for you, too." "Very well," Hurúing Wuhti said. Then the Sun placed a small quantity of different kinds of hair on the floor. Furthermore, a little quantity of the different kinds of paints that he was painted up with. He then let his beard (rays) drop upon these objects, also shook his wings towards them. They then covered up the things again, each took hold of two corners of the covering, and the Sun then sang a song. Soon something began to move under the covering, and when they removed the latter an antelope, deer, cotton-tail rabbit, jack-rabbit, and mountain sheep jumped up, and after running around in the large room for a while, they returned and assembled again in front of the two. "You take these, you shall own them," the Sun said to Hurúing Wuhti. "All right, thank you," the latter said. Hereupon these animals took places close to the Hurúing-

Wuhti, whom they considered as their mother afterwards. "You shall own these, they shall be yours," the Sun said once more to Hurúing Wuhti, for which she thanked him.

The latter then put the Sun into an opening in the floor of the house, through which the Sun departed with the vessel containing the birds. After having passed through the opening, the Sun returned under the earth to the east again, and when he came out he turned over the land which belonged to Hurúing Wuhti, and which had been under water, and by so doing made the world (*túwakachi*) land. The Sun at once noticed a great many beings come out of the water and moving about on the shore of the land. He first called them the Water Lice (*bá-atuhtu*), but when he had risen to the middle of the sky he noticed that they were people, and he called them White People (*Bahánas*), some Spaniards (*Castílians*), and others Mormons (*Mámona*). He then poured out of the jar all the birds, which then went flying around in the air and increased.

From this time on the Sun always went towards the west, entering the house of Hurúing Wuhti, passing out below, and returning to the east again. When he came there this time Hurúing Wuhti said: "Have you come?" "Yes," the Sun said. "Thanks," the Hurúing Wuhti replied, "let us create something again. What have you found out?" "Yes," the Sun said, "land has come out everywhere, and everything is beautiful, and the water is beautiful, too. Now, to-morrow when I shall rise there will be blossoms and flowers and grass all over the land." "Very well," Hurúing Wuhti said, "but let us make something now again. What shall we make?" Hereupon she fed the Sun honey, and other good food. When the Sun was through eating, Hurúing Wuhti again said: "Well, now, what shall we make? Let us use the covering again," placing the same covering that they had used upon the floor. Hereupon Hurúing Wuhti rubbed her legs and feet, rubbing off some more particles of cuticle. These she took into her hands, working them into a small ball, which she placed on the floor, and covered it up with the *möchápu*. They then again took hold of the four corners of the covering, Hurúing Wuhti singing a song. Soon something moved under the covering and the crying of a little child was heard, which soon said: "I am hot, I am perspiring." They uncovered it and found a little maiden. "O my!" Hurúing Wuhti said: "Only one has been created. That is not good, it must not be this way." Hereupon she put on the covering again and then repeated the song. Soon a second voice was heard, and removing the covering they found a little boy, the little brother of the *mána*. His first sound was a groan as that of a

small child. Hereupon he also said: "I am very warm," and wiped off the perspiration from his face and body. "Have you come?" Hurúing Wuhti said. "Yes, we have come." "Thanks," she replied.

They were brother and sister. So the children sat up. "Have you anything to say?" Hurúing Wuhti asked them. "Yes," they said, "why do you want us?" "Yes," Hurúing Wuhti replied, "why my father, the Sun, has made a beautiful earth and I want you to live on this earth. That is why I want you. So I want you to go eastward now, and wherever you find a good piece of land, there you settle down. By and by others, too, shall come to you." Before they started the Sun asked Hurúing Wuhti who these two were, how they should be called? And Hurúing Wuhti named the youth Múyingwa, and the maiden Yáhoya. Hereupon the two started and left.

The Sun and Hurúing Wuhti prepared to create some more. It was at this time still night. Hurúing Wuhti now rubbed her abdomen with both hands, and took from her umbilicus a small quantity of the scales which she twisted together. All this scaly matter, thus rubbed from her body, she then placed on the floor, covering it up with the aforesaid cloth. They again took hold of the corners, sang over it, and as they lifted up the corners the fourth time, something began to move under the covering. They took the covering off and there was another being all in perspiration. It was again a maiden. She wiped off the perspiration from her body with some sand that was on the floor, and sat up. Hurúing Wuhti told her not to rub her body any more, as the sand had already adhered to her body and the latter was dry. She hereupon told the maiden that she should be called Sand Clan member (Tuwá-wungwa), and Lizard Clan member (Kúkuts-wungwa). Hurúing Wuhti hereupon sent the maiden off after the other two, giving her, however, one grain of shelled corn before she left.

By this time it became a little lighter and the Sun said to Hurúing Wuhti, she should hurry up. So the latter this time rubbed her face, and the inside of her nose, and from the scales thus rubbed off she formed a little ball, placed it on the floor, and again covered it. They went through the same process as before. Soon they heard a child crying like a Hopi child would cry, and another one like the crying of a coyote. Removing the covering, they found a youth and a maiden, both also perspiring profusely and wiping off the perspiration. "Why do you want us?" the children asked. "Yes," Hurúing Wuhti said, "we have made this beautiful world here and there is hardly anybody living there yet, and that you should live here

somewhere we wanted you." She then said that the mána should be a Burrowing Owl Clan member (Kókop-wungwa), and the youth Coyote Clan member (Ísh-wungwa). Hereupon she gave one grain of shelled corn to each one and told them now to follow the others, and that they should travel quickly.

Hereupon they created once more in the same manner as before. When they were ready to lift up the covering they heard somebody grunt, and another one seemed to be angry, so after they had partly lifted up the covering they dropped it again, but the two under it said, "Remove that, we are very hot." So they removed it and there was one child like a Hopi. It was the one that had grunted like a bear. To this one Hurúing Wuhti gave the name Bear Clan member (Hón-wungwa). She gave a grain of shelled corn to him and sent him on. The other, Head-with-the-Hair-Pushed-over-it-Backward (Tálqöto), was a Navaho, and to him Hurúing Wuhti gave a little piece of spoiled meat and sent him on. This is the reason why the Navaho use meat, instead of corn like the Hopi.

Hereupon the Sun again passed through the opening in the floor, returning to the east under the earth. The next day when he arose again and had traveled a distance, he saw in the distance smoke arising at different places, and noticed that the people who had been created were camping there. As he rose higher he saw at a distance a maiden and a youth who were traveling along, but seemed to be very tired. The maiden would sometimes carry her little brother on her back, then she would set him down and the two would join hands and travel along together. When the Sun came nearer he asked them: "Where do you come from? Who are you?" "Yes," they said, "We have come out away off there somewhere." "All right," the Sun said, "you travel on." Hereupon he gave them water to drink and a little corn for food. He then said to the youth that he should be called Sun Clan member (Tawá-wungwa), and to the maiden he gave the name Forehead Clan member (Kál-wungwa), whereupon he told them to travel on eastward. The Sun and Forehead clans later came to Shupaúlavi, the Bear Clan to Shongópavi, and the Burrowing Owl Clan to Mishóngnovi, while the Sand Clan went to Walpi. Múyingwa and his sister settled down somewhere west of Matóvi, a large spring situated south of Shongópavi.

3. COMING OF THE HOPI FROM THE UNDER-WORLD.¹

A long time ago the people were living below. There were a great many of them, but they were often quarreling with one another. Some of them were very much depraved. They abused the women and the maidens, and that led to very many contentions. So the chiefs, who were worried and angry over this, had a council and concluded that they would try to find another place to live. So they first sent out a bird named Mótsni, to find a place of exit from this world. He flew up high but was too weak and returned without having been successful. They then sent the Mocking-bird (Yáhpa). He was strong and flew up very high and found a place of exit. Returning, he reported this to the chiefs.

In the meanwhile the chiefs had caused a great flood. Many Bálölkongwuus² came out of the ground with the water, and a great portion of the people were destroyed. When the Mocking-bird had made his report to the chiefs the latter said: "All right, that is good. We are going away from here." They then announced through the crier that in four days they would leave, and that the women should prepare some food, and after they had eaten on the fourth day they would all assemble at the place right under the opening which the Mocking-bird had found. This was done.

The chiefs then planted a pine-tree (calávi), sang around it, and by their singing made it to grow very fast. It grew up to the opening which the Yáhpa had found, and when the chiefs tried and shook it, they found that it was fairly strong, but not strong enough for many people to climb up on, especially its branches, which were very thin. So they planted another kind of pine (lőoqö), sang around it, and made it also to grow up fast. This tree and its branches was much stronger than the other, but while the first one had grown through the opening, this one did not reach it entirely, its uppermost branches and twigs spreading out sideways before they reached the opening. Hereupon they planted in the same manner a reed (bákavi), which proved to be strong, and also grew through the opening like the calávi. Finally they planted a sunflower (áhkawu), and as it was moist where they planted it, it also grew up very fast and to a great size, its leaves also being very large; but the sunflower did not reach the opening. Its very large disk protruded downward before it reached the opening. The sunflower was covered with little thorns all over. Now they were done with this.

¹ Told by Lomávántiwa (Shupaúlavi).

² Great water serpents.

Hereupon Spider Woman, Pöökónghoya, his brother Balóongawhoya, and the Mocking-bird that had found the opening, climbed up on the calávi in the order mentioned. After they had emerged through the opening, Pöökónghoya embraced the calávi, his brother the reed, both holding them firmly that they should not shake when the people were climbing up. The Mocking-bird sat close by and sang a great many songs, the songs that are still chanted at the Wúwüchim ceremony. Spider Woman was also sitting close by watching the proceedings. Now the people began to climb up, some on the calávi, others on the lóoqö, still others on the ahkavu and on the bákavi. As soon as they emerged, the Mocking-bird assigned them their places and gave them their languages. To one he would say: "You shall be a Hopi, and that language you shall speak." To another: "You shall be a Navaho, and you shall speak that language." And to a third: "You shall be an Apache," "a Mohave," "a Mexican," etc., including the White Man. The language spoken in the under world had been that of the following Pueblo Indians: Káwáhykaka, Ákokavi, Kátihcha, Kótiyti; these four branches of the Pueblo Indians speaking essentially the same language.

In the under-world the people had been very bad, there being many sorcerers and dangerous people, just like there are in the villages to-day who are putting diseases into the people. Of these Pópwaktu, one also found his way out with the others. The people kept coming out, and before they were all out the songs of the Mocking-bird were exhausted. "Hapí! pai shúlahti! Now! (my songs) are gone," and at once the people who were still on the ladders commenced returning to the under-world, but a very great many had already come out, an equally large number having remained in the under-world, but the Kík-mongwi from below was with the others that came out of the kiva. The people who had emerged remained around the sípapu, as the opening was, and has ever since been called.

At this time no sun existed and it was dark everywhere. The half-grown son of the Kík-mongwi took sick and died, so they buried him. His father was very angry. "Why has some Powáka come out with us?" he said. "We thought we were living alone and wanted to get away from those dangerous men. That is the reason why we have come out, and now one has come with us." Hereupon he called all the people together and said: "On whose account have I lost my child? I am going to make a ball of this fine corn-meal and throw it upward, and on whose head that ball alights, him I shall throw down again through the sípapu." Hereupon he threw the ball upward to a great height, the people all standing and watching.

When it came down it fell upon the head of some one and was shattered. "Ishohí! so you are the one," the chief said to him. But as it happened this was the chief's nephew (his younger sister's son).¹ "My nephew, so you are núpána (dangerous); why have you come out with us? We did not want any bad ones here, and now you have come with us. I am going to throw you back again." So he grabbed him in order to throw him back. "Wait," he said, "wait! I am going to tell you something." "I am going to throw you back," the chief replied. "Wait," his nephew said again, "until I tell you something. You go there to the sípahpuni and you look down. There he is walking." "No, he is not," the chief replied, "I am not going to look down there, he is dead." But he went and looked down and there he saw his boy running around with other children, still showing the signs of the head washing which the Hopi practice upon the dead immediately after death. "Yes, it is true, it is true," the chief said, "truly there he is going about." "So do not throw me down there," his nephew said, "that is the way it will be. If any one dies he will go down there. Let me remain with you, I am going to tell you some more." Then the chief consented and let his nephew remain.

It was still dark, and as there was no sunshine it was also cold, and the people began to look for fire and for wood, but as it was so dark, they could find very little wood. They thus lived there a while without fire, but all at once they saw a light in the distance and the chief said: "Some one go there and see about it." When they had still been in the lower world they had occasionally heard footsteps of some one up above. So some one went in search of the light, but before he had reached it he became tired and returned. Another was sent and he got there. He found a field in which corn, watermelons, beans, etc., were planted. All around this field a fire was burning, which was kept up by wood, and by which the ground was kept warm so that the plants could grow. The messenger found a very handsome man there. He had four strands of turquoise around his neck and very large turquoise ear pendants. In his face he had two black lines running from the upper part of his nose to his cheeks, and made with specular iron. By his side was standing his friend (a mask) which looked very ugly, with large open eye-holes and a large mouth. So it was Skeleton (Másauwuu) whom they had heard walking about from the other world. "Who are you?" Skeleton asked the messenger. "Where do you come from?" "Yes," he replied, "we have come from below, and it is cold here. We are freezing and we have no fire."

¹ According to others it was a maiden.

"You go and tell your people and then you all come here to me." So he returned and the people asked him: "Now, what have you found out? Have you found anybody?" "Yes," he said, "I have found somebody and he has a good crop there." Skeleton had fed the messenger with some of his good things which he had there. The people had not brought much food with them from below and so they had not very much left. The people were very glad for this invitation and went to the place where Skeleton lived. But when they saw the small field they thought: "Well, that will be gone in a very short time," but Skeleton always planted and the food was never gone. When they came there they gathered some wood and built a fire and then they warmed themselves and were happy. Skeleton gave them roasting ears, and watermelons, melons, squashes, etc., and they ate and refreshed themselves. Some of the plants were very small yet, others still larger, so that they always had food.

So the people remained there, made fields, and they always kept up a fire near the fields, which warmed the ground so that they could raise a crop. When the crop had matured they gathered it all in, and when they now had provisions they planned to start off again, but there was still no sun, and it was cold. So they talked about this, saying: "Now, it ought not remain this way." So the chiefs all met in council with Skeleton, and talked this matter over in order to see whether they could not make a sun as they had had it in the underworld, but they did not just know how to do it. So they finally took a piece of dressed buffalo hide (*hākŵávu*), which they cut in a round shape, stretched it over a wooden ring, and then painted it with white *dúma* (kaoline). They then pulverized some black paint (*tóho*)¹ with which they drew a picture of the moon around the edge of this disk, sprinkling the center of the disk with the same black color. They then attached a stick to this disk. Hereupon they stretched a large piece of white native cloth (*möchápu*) on the floor and placed this disk on it. All these objects they had brought with them from the under-world.

They then selected some one (the story does not say whom) and directed him to stand on this moon symbol. Hereupon the chiefs took the cloth by its corners, swung it back and forth, and then threw it upward, where it continued swiftly flying eastward into the sky. So the people sat and watched. All at once they noticed that it became light in the east. Something was burning there as they thought. The light became brighter and brighter, and something came up in the east. It rose higher and higher, and where the people were it

¹ These paints are still universally used in their ceremonies.

became lighter and lighter. So now they could go about and they were happy. That turned out to be the moon, and though it was light, the light was only dim and the people, when working in the fields, would still occasionally cut off their plants because they could not see very distinctly, and it was still cold and the people were freezing, and they still had to keep the ground warm with fires. So the people were thinking about it. The chiefs again met in council, and said: "Ishohí! It is better already, it is light, but it is not quite good yet, it is still cold. Can we not make something better?" They concluded that perhaps the buffalo skin was not good, and that it was too cold, so they decided that this time they would take a piece of *möchápu*. They again cut out a round piece, stretched it over a ring, but this time painted it with oxide of copper (*cákwa*). They painted eyes and a mouth on the disk, and decorated the forehead of what this was to resemble in yellow, red, and other colors. They put a ring of corn-husks around it, which were worked in a zigzag fashion.¹ Around this they tied a *táwahona*, that is, a string of red horse-hair, finally thrusting a number of eagle-tail feathers into a corn-husk ring, fastened to the back of the disk. In fact, they prepared a sun² symbol as it is still worn on the back of the flute players in the Flute ceremony. To the forehead of the face painted on the disk they tied an abalone shell. Finally the chief made *nakwákwois* of the feathers of a small yellowish bird, called *iráhoya*, which resembles a fly-catcher, but has some red hair on top of the head.²

Of these *nakwákwois* the chief tied one to the point of each eagle-tail feather on the sun symbol. They then placed this symbol on the white cloth again, again asked some one to stand on it, and, as in the case of the moon, they swung the cloth with its contents into the air, where it kept twirling upward and upward towards the east. Soon they again saw a light rise in the east. It became brighter and brighter and warmer. That proved to be the sun, and it had not come up very high when the Hopi already felt its warmth.³ After

¹ Lamávántiva says that the Hopi are very secretive about making this zigzag ring. They do not want any one to witness the manufacturing of this peculiar object.

² The Hopi say that this red spot resembles fire, and hence the feathers of this bird are very much prized for prayer-offerings, whose object it is to produce warm weather.

³ Which is said to come partly from those small *nakwákwois* and partly from the glittering shell which is said to also contain heat. As the shell glitters the light is said to proceed from the sun on account of that shell. The man that was thrown up with the sun is said to hold the sun in front of himself, but the rotation of the sun is caused by the *Huruíng Wuhti* of the east and the *Huruíng Wuhti* of the west who keep drawing and rotating the sun with a string. The man who was thrown up with the moon is also said to be still behind the moon, but instead of holding the moon in the center, as is the case of the sun, he still holds her by a stick that they attached to it when the moon was made. The increase and decrease of the moon is caused by a covering which is probably the piece of cloth in which the moon disk and the man were thrown into the sky at the time when the moon was created.

the sun had been created and was rising day after day, the people were very happy, because it was now warm and very light, so that they could attend to their work very well. The children were running around and playing. They were now thinking of moving on. They had a great many provisions by this time, and so the chiefs again met in a council to talk the matter over. "Let us move away from here," the chiefs said; "let us go eastward and see where the sun rises, but let us not go all together. Let some take one route, others another, and others still further south, and then we shall see who arrives at the place where the sun rises first." So the people started. The White People took a southern route, the Hopi a more northern, and between them traveled what are now the Pueblo Indians of New Mexico. Often certain parties would remain at certain places, sometimes for several years. They would build houses and plant.

Soon they became estranged from each other, and would begin to attack and kill one another. The Castilians were especially bad, and made wars on other people. When starting, the chiefs had agreed that as soon as one of the parties should reach the place where the sun rises, many stars would fall from the sky, and when that would happen all the traveling parties should remain and settle down where they would be at that time. The White People having taken a southern route, were more gifted than the other people. When they had become very tired carrying their children and their burdens, one of the women bathed herself and took the scales that she had rubbed off from her body and made horses of these scales. These horses they used after that for traveling, so that they could proceed very much faster. In consequence of this they arrived at the place where the sun rises before any of the other parties arrived there. And immediately many stars fell from the sky. "Aha!" the people said who were still traveling; "Some one has already arrived." Hereupon they settled down where they were. It had also been agreed upon before the different parties started, that whenever those who did not reach the place where the sun rises should be molested by enemies, they should notify those who had arrived at the sunrise, and the latter would then come and help them.

4. THE WANDERINGS OF THE HOPI.¹

A very long time ago they were living down below. Everything was good there at that time. That way of living was good down there. Everything was good, everything grew well; it rained all the time, everything was blossoming. That is the way it was, but by and by it became different. The chiefs commenced to do bad. Then it stopped raining and they only had very small crops and the winds began to blow. People became sick. By and by it was like it is here now, and at last the people participated in this. They, too, began to talk bad and to be bad. And then those who have not a single heart, the sorcerers, that are very bad, began to increase and became more and more. The people began to live the way we are living now, in constant contentions. Thus they were living. Nobody would listen any more. They became very bad. They would take away the wives of the chiefs.

The chiefs hereupon became angry and they planned to do something to the people, to take revenge on them. They began to think of escaping. So a few of the chiefs met once and thought and talked about the matter. They had heard some sounds away up, as of footsteps, as if somebody was walking there, and about that they were talking. Then the Kík-mongwi, who had heard the sounds above, said that they wanted to investigate above and see how it was there, and then if the one above there wanted them, they wanted to try to go out. So the others were willing too that they wanted to find out about that, and then if they were permitted they wanted to move up there. So they were now thinking who should find out. So they made a Pawáoƙaya,² sang over it, and thus brought it to life. "Why do you want me?" the bird said. "Yes," the chief said, "we are not living well here, our hearts are not light, and they are troubling us here, and now I have been thinking about these few children of mine here and we want to see whether we can find some other way of living. Away above there somebody seems to be walking, and now we thought maybe you could go up there and see about that and find out for us, and that is the reason why we want you." "All right," the Pawáoƙaya said, "all right, I shall go up there and find out about it." Hereupon the chief planted a lóoqō (species of pine or fir), but they saw that it did not reach up, but that its point was turning downward. Hereupon they planted a reed by the side of the pine and that reached up. They then told the Pawáoƙaya to go up now and if he

¹ Told by Yukioma (Oraíbi).

² Species of bird of a bluish black color.

should find anybody to tell him and then if he were willing they would go.

So the Pawáokaya ascended, flying in circles upward around these two ladders. When he came up to the top he found an opening there, through which he went out. After he came out he was flying around and around, but did not find anybody, so he returned to the opening again and came down. As he was very tired he fell down upon the ground before the chiefs. When he was somewhat revived they asked him, "Now, what have you found out?" "Yes," he said, "I went through there and there was a large space there, but I did not find anybody. When I did not find anybody I became hungry and thirsty and very tired, so I have come back now." "Ishohí! (Oh!)" they said. "Very well, now who else will go?" and they were thinking. "Somebody else shall go," they said, and they kept thinking about it.

So they made another one, but this time a small one, and when they were singing over it it became alive. When it had become alive they saw that it was a Humming-bird (Tóhcha),¹ which is very small, but very swift and strong. "Why do you want me?" the bird said. "Yes," they said, "our children here are not with good hearts. We are not living well here; we are living here in trouble. So we want you to go up there for us and see what you can find out, and if the one up there is kind and good, we think of going up there, and that is the reason why we want you. So you go up there; you hunt somebody, and if he is gentle and kind, we shall go up there." So the Tóhcha flew upward, circling around the two trees, went through the opening and flew around and around, and not finding anybody also became tired and came back. He flew lower and lower and alighted in front of the chiefs, exhausted. When he had somewhat revived, they asked him: "Now, then, what have you heard, what have you found out?" "Yes," he said, "yes, I flew around there that way and became tired and exhausted and have come back." "Ishohí!" they said again, "now then, we shall send somebody else."

They then created another one, and sang over it. But this time they had made a larger one, and when they had chanted their song over it, it became alive and it was a Hawk (Kisha). "Why do you want me?" the Hawk also said. "Yes," they replied, "yes, these our children do not listen to us, they worry us, and we are living in trouble here, and that is why we want you. You go up there and find out for us and inform us." So the Hawk flew up also, passed through the open-

¹ I have not been able to fully identify this bird, but from the description given me, believe it to be the humming-bird, though it may be the wren.

ing, and circled around for some time in the space above the opening. But he also became tired and returned, exhausted. So when he was somewhat revived, they asked him: "What did you find out?" and he told them the same as the others had, that he had not found any one. "Ishohi!" they said, "we shall try it once more."

So they made another one, and sang over it again. While they were singing over it it became alive, and it was the Mótsni. "Why do you want me?" the latter asked. "Yes," they said, "our children here do not listen to us, they have hard hearts, and we are living in trouble here. So we have been thinking of leaving here, but these here have not found anybody there, so you go up too, and you find out for us. And, if you find some one there who is kind and gentle and has a good heart, why you tell us and we shall go up there." So he flew up too, and having passed through the opening, he kept flying around and looking about, as he was very strong. Finally he found the place where Oraíbi now is, but there were no houses there yet, and there somebody was sitting, leaning his head forward, and as the Mótsni came nearer he moved it to the side a little. Finally he said: "Sit down, you that are going around here, sit down. Certainly you are going around here for some reason. Nobody has seen me here yet." "Yes," the Mótsni said, "down below we are not living well, and the chiefs there have sent me up here to find out, and now I have found you, and if you are kind, we have thought of coming up here, since I now have found you. Now you say, you tell me if you are willing, and I shall tell them so, and we will come up here." This one whom the Mótsni had found was Skeleton (Másauwu). "Yes," he said, "now this is the way I am living here. I am living here in poverty. I have not anything; this is the way I am living here. Now, if you are willing to live here that way, too, with me and share this life, why come, you are welcome." "All right," the Mótsni said, "whatever they say down there, whatever they say. Now, I shall be off." "All right," Skeleton said, whereupon the Mótsni left.

So he returned and descended to where the chiefs were sitting, but this one did not drop down, for he was very strong, and he came flying down to them. "What have you found out?" they asked the bird. "Yes," he said, "I was up there and I have found him away off. But it is with you now; he also lives there poorly, he has not much, he is destitute. But if you are satisfied with his manner of living, why you are welcome to come up there." "All right," they said, and were happy. "So that is the way he is saying, so he is kind, we are welcome, and we are going."

At that time there were all kinds of people living down there, the

White Man, the Paiute, the Pueblo; in fact, all the different kinds of people except the Zuñi and the Kóhonino, who have come from another place. Of all these people some whose hearts were not very bad had heard about this, and they had now assembled with the chiefs, but the greater part of the people, those whose hearts were very bad, were not present. They now decided that they would leave. The chief told them that in four days they were to be ready to leave. So during the four days those who knew about it secretly told some of their friends whose hearts also were at least not very bad, that after four days they were going to leave. So the different chiefs from the different kinds of people assembled with small parties on the morning of the fourth day, after they had had their morning meal. They met at the place where they were appointed to meet, and there were a good many. "We are a great many," the chief said, "may be there will be some here among them whose heart is not single. Now, no more must come, this is enough." So they commenced to climb up the reed, first the different chiefs, the Village chief (Kík-mongwi), who was also at the same time the Soyál-mongwi, the Flute chief (Lán-mongwi), Horn chief (Ál-mongwi), Agave chief (Kwán-mongwi), Singer chief (Táo-mongwi), Wúwūchim chief (Kél-mongwi), Rattlesnake chief (Tcú-mongwi), Antelope chief (Tcób-mongwi), Maráu chief (Maraú-mongwi), Lagón chief (Lagón-mongwi), and the Warrior chief (Kaléhtak-mongwi or Póokong). And then the people followed and a great many went out. By this time the people in the lower world had heard about this, and they now came crowding from all sides towards the trees. When the Kík-mongwi above there saw that so many were coming he called down to stop. "Some of those Póp-waktu," he said, "are going to come up too, I think, so that is enough, stop now!" He then commenced to pull up the reed so that a great many people that were still on it dropped back.

So they now moved on a little bit to the rim or edge of the opening, and there they gathered, and there were a great many of them. The Kík-mongwi now addressed them and said: "Now this many we have come out, now we shall go there, but we want to live with a single heart. Thus long we have lived with bad hearts. We want to stop that. Whatever that one there (referring to the Mótsni) tells us, we want to listen to, and the way he says we shall live. Thus he instructed them.

In a little while the child of the chief, a small boy, became sick and died. "Ishohí!" the chief said, "A Powáka has come out with us," and they were thinking about it. Then he made a ball of fine meal and threw it upward, and it alighted on the head of a maiden. So

he went there and grabbed her, saying: "So you are the one. On your account my child has died. I shall throw you back again." He then lifted her to the opening. "I am going to throw you down here," he said, "you have come out with us and we shall now live in the same way here again." But she did not want to. "No," she said, "you must not throw me down, I want to stay with you, and if you will contend with one another again I shall always talk for you (be on your side). Now, you go and look down there and you will see your child going around down there." So he looked down and there he saw his child running around with the others. "That is the way it will be," the maiden said to the chief; "if any one dies, he will go down there and he will remain there only four days, and after the four days he will come back again and live with his people." Hereupon the chief was willing that she should remain and he did not throw her down, but he told her that she could not go with them right away. When they should leave, when they had slept, after the first day she might follow them. So she remained there near the opening.

Hereupon Póokong looked around all over and he found out that towards one side it was always cold. It was at this time dark yet, so Spider Woman (Kóhǰang Wuhti) took a piece of white native cloth (ówa) and cut a large round piece out of it on which she made a drawing. She was assisted by the Flute priest. They sang some songs over it, and Spider Woman then took the disk away towards the east. Soon they saw something rise there, but it did not become very light yet, and it was the moon. So they said they must make something else. Spider Woman and the Flute priest then took a piece of buckskin, cut a circular piece out of it, and made on it a drawing of the sun symbol, as is still used by the Flute priest to-day. They sang over this, whereupon Spider Woman took that away and in a little while something rose again, and now it became light and very warm. But they had rubbed the yolks of eggs over this sun symbol and that is what makes it so very light, and that is why the chickens know when it is light and yellow in the morning, and crow early at the sunrise, and at noon, and in the evening, and now they know all about the time. And now the chief and all the people were happy because it was light and warm.

The chiefs now made all different kinds of blossoms and plants and everything. They now thought of starting and scattering out. The language then spoken was the Hopi language. This language

¹ This is the way the narrator stated it. The meaning is not quite clear but probably it refers to the belief of the Hopi that the souls of the dead remain in the grave three days, leaving the grave on the fourth day to travel to the skeleton house to live with the departed Hopi.

was dear and sacred to the Hopi chief, and he wanted to keep it alone to himself and for the Hopi, but did not want the people who would scatter out to take this language along, and so he asked the Mocking-bird (Yáhpa), who talks everything, to give to the different people a different language. This the Mocking-bird did, giving to one party one language, to another party another language, and so on, telling them that these languages they should henceforth speak. Hereupon they sat down to eat a common meal, and the chief laid out a great many corn-ears of different lengths which they had brought from the under-world. "Now," he said, "you choose of these corn-ears before you start." So there was a great wrangle over these corn-ears, every one wanting the longest ears, and such people as the Navaho, Ute, Apache, etc., struggled for and got the longest corn-ears, leaving the small ones for the Hopi, and these the chief took and said: "Thanks, that you have left this for me. Upon this we are going to live. Now, you that took the long corn-ears will live on that, but they are not corn, they will be kwáhkwi, láhu, and such grasses that have seed." And that is the reason why these people rub out the tassels of those grasses now and live on them; and the Hopi have corn, because the smaller ears were really the corn.

The chief had an elder brother, and he selected some of the best foods that tasted well, such as nōokwiwi,¹ meats, etc. They were now ready to start, and then the chief and his elder brother talked with each other and agreed that the elder brother should go with a party ahead towards the sunrise, and when he would arrive there he should touch the sun, at least with his forehead, and then remain and live there where the sun rises. But they should not forget their brethren, they should be looking this way, towards the place where they would settle down. A So Wuhti (old woman, grandmother) went with each party. Each party also took a stone upon which there were some marks and figures, and that fitted together. They agreed that if the Hopi should get into trouble again, and live again the same way as they did in the lower world, the elder brother should come back to them and discover the Powákas who caused the trouble, and cut off their heads.

The elder brother and his party started first, and they became the White Men as they traveled eastward. The chief and his party started next, both taking a southern route. The maiden that had been found to be a Powáka, and who had been left behind at the opening, followed these two parties after they had left.

The people hereupon formed different parties, each party following

¹ A stew prepared of mutton, shelled corn, etc.

a certain chief, and all traveling eastward. They usually stopped for longer or shorter periods at certain places, and then traveled on again. For this reason there are so many ruins all over the country. The Pueblo Indians also passed through about here where the Hopi now live. The White Men were more skillful than the others and got along better. Spider Woman, who was with them, made horses and burros for them, on which they traveled when they got tired, and for that reason they went along much faster. The party that brought Powák-mana with them settled down at Palátkwapi, where they lived for quite a while, and these did not yet bear a particular clan name.

The other parties traveled different routes and were scattered over the country, each party having a chief of its own. Sometimes they would stay one, two, three, or four years at one place, wherever they found good fields or springs. Here they would raise crops so that they had some food to take with them when they continued their journeys, and then moved on again. Sometimes when they found good fields but no water they would create springs with a báuypi. This is a small perforated vessel into which they would place certain herbs, different kinds of stones, shells, a small balölöokong, bahos, etc., and bury it. In one year a spring would come out of the ground where this was buried. During this year, before their spring was ready, they would use rainwater, because they understood how to create rain. When they continued their journeys they usually took such a báuypi out of the ground and took it with them.

Before any of the parties had arrived at the place where the Hopi now live they began to become bad. Contentions arose among the parties. They began to war against each other. Whenever a certain party possessed something, another party would attack and kill them on account of those possessions. For that reason some of them built their villages on top of the bluffs and mesas, because they were afraid of other parties. Finally some of them arrived at Múenkapi.¹ These were the Bear clan, Spider clan, Hide Strap clan, Blue-bird clan, and the Fat Cavity² clan; all of which had derived their names from a dead bear upon which these different parties had come as they were traveling along.

While these parties lived near Múenkapi for some time another party had gone along the Little Colorado river, passed by the place that is now called the Great Lakes, and arrived at Shongópavi, where

¹ A little stream, about fifty miles north-west of Oraíbi.

² Said to refer to traces of fat found in the cavities of the cadaver of the bear when this party found the dead bear.

they started a village at the place where now the ruins of old Shongópavi are, east of the present village. These people were also called the Bear clan, but they were different Bear people from those living at Múenkapi about that time. Shongópavi was the first village started. When these Bear people arrived at Shongópavi, Skeleton was living at the place where Oraíbi now is, where he had been living all the time. The clan that had stopped northeast of Múenkapi soon moved to the place where Múenkapi now is, but did not remain there long. The Bear clan, the Hide Strap clan, and the Blue-bird clan soon moved on towards Oraíbi. When the Spider clan arrived at Múenkapi they made marks or wrote on a certain bluff east of Múenkapi, saying that this place should always belong to the Hopi, that no one should take it away from them, because there was so much water there. Here the Hopi should always plant.¹

Soon after the Spider clan had moved on towards Oraíbi the Snake clan arrived. When these Snake people saw the writing on the bluff they said, "Somebody has been writing here that they wanted to own this. Let us write also that we want to own this here, too." So they wrote the same thing on the bluff. After they had left the place, the Burrowing Owl clan arrived, and they also wrote the same thing on the bluff. But they all had heard that Skeleton was living where Oraíbi now is, and so they all traveled on towards Oraíbi. When the Bear clan arrived at Nátuwanpiĕa, a place a very short distance west of Kuiwánva,² Skeleton came to meet them there. "We have arrived here," the Hón-wungwa said, "we would like to live here with you, and we want you to be our chief. Now, what do you think about it? Will you give us some land?" But Skeleton replied, "No, I shall not be chief. You shall be chief here, you have retained your old life. You will be the same here as you were down in the under-world. Some one that is Powáka has come out with you and it will be here just the same as it was down there when he comes here. But when the White Man, your elder brother, will come back here and cut off the heads of the bad ones, then I shall own all this land of mine myself. But until then you shall be chief. I shall give you a piece of land and then you live here."

Hereupon he stepped off a large tract of land, going east of where they were, and then descending the mesa west of K̄ōqōchmovi, then towards the present trail towards Oraíbi, up the trail, past the present village site, down the mesa on the west side, along the trail towards

¹ The narrator says that this "writing" was effaced by Túba (the Hopi chief who founded Túba City), his wife Katcinmana, and others who wanted that land.

² About a mile north-west of Oraíbi.

Momóshvavi, including that spring, and back up the mesa. This piece of land he allotted to the Bear clan. The leader of the Bear clan now asked him where he lived. He said he lived over there at the bluff of Oraíbi, and that is where they should live also. So this clan built its houses right east of the bluff of Oraíbi where there are now the ruins.

The Bear clan brought with them the Soyál cult, the ^Áototo, and the Soyál Katcínas. Soon other clans began to arrive. When a clan arrived usually one of the new arrivals would go to the village and ask the village chief for permission to settle in the village. He usually asked whether they understood anything to produce rain and good crops, and if they had any cult, they would refer to it and say, "Yes, this or this we have, and when we assemble for this ceremony, or when we have this dance it will rain. With this we have traveled, and with this we have taken care of our children." The chief would then say, "Very well, you come and live in the village." Thus the different clans arrived: First, the [Hide Strap clan, the Blue-bird clan, the Spider clan, etc. While these different clans were arriving in Oraíbi, other clans were arriving in Wálpi and Mishóngnovi, and settling up those villages. When a new clan arrived, the village chief would tell them: "Very well, you participate in our cult and help us with the ceremonies," and then he would give them their fields according to the way they came. And that way their fields were all distributed.

One of the first clans to arrive with those mentioned was the Bow clan, which came from the south-west. When the village chief asked the leader of this clan what he brought with him to produce rain, he said, "Yes, I have here the Sháalako Katcínas, the Tangík Katcínas, the Túkwunang Katcina, and the Sháwiki Katcina. When they dance it usually rains." "Very well," the village chief said, "you try it." So the Áoat-wungwa arranged a dance. On the day before the dance it rained a little, and on the last day when they had their dance it rained fearfully. All the washes were full of water. So the village chief invited them to move to the village and gave them a large tract of land. He told them that they should have their ceremonies first. This was the Wúwūchim ceremony, the chief of the Bow clan being the leader of this ceremony. So this ceremony was the first one to take place.

Then followed the Soyál ceremony, in charge of the village chief. And then in the Báho month the Snake and the Flute ceremonies, which change about every two years. The Snake cult was brought by the Snake clan, the Antelope cult by the Blue-bird clan, and the

Flute cult by the Spider clan. The Lizard, which also arrived from the north-west, brought the Maraú cult, and the Parrot clan the Lagón cult. Others came later. Small bands living throughout the country when they could hear about the people living in Oraíbi would sometimes move up towards Oraíbi and ask for admission to live in the village. In this way the villages were built up slowly.

At that time everything was good yet. No wicked ones were living in the village at that time. When the Katcinas danced it would rain, and if it did not rain while they danced, it always rained when the dance was over, and when the people would have their kiva ceremonies it would also rain. But at that time they had not so many Katcinas. There were only the Hopi Katcinas, which the Hopi brought with them from the under-world. They were very simple but very good. People at that time lived happily, but by this time the Pópwaktu had increased at Palátkwapi. The one Powáka maiden that had come with these people from the under-world had taught others her evil arts. And so these wicked ones had increased very much until finally Palátkwapi was destroyed by a great water produced by the Bálólóokongs. Nearly all the people were destroyed, but a few succeeded in reaching dry land in the flood and they were saved.

They traveled northeastward and finally came to Matóvi, and from there to Wálpi. From Wálpi they scattered to the different villages, teaching their evil arts to others. They would put sickness into the people so that the people contracted diseases and died. They also turned the Ute Indians and the Apache, who used to be friends of the Hopi, into their enemies, so that after that these tribes would make wars on the Hopi. They also caused contentions among the Hopi. The Navaho also used to be friends of the Hopi, but these Pópwaktu would occasionally call the Ute and the Apache to make raids on the Hopi. They also turned the Navaho into our enemies, and then the White Men came and made demands of the Hopi. The White Men are also called here by these Pópwaktu, and now the White Men are worrying the Hopi also.

But the Hopi are still looking towards their elder brother, the one that arrived at the sunrise first, and he is looking from there this way to the Hopi, watching and listening how they are getting along. Our old men and ancestors (wúwüyom) have said that some White Men would be coming to them, but they would not be the White Men like our elder brother, and they would be worrying us. They would ask for our children. They would ask us to have our heads washed (baptized), and if we would not do what they asked us they would

beat us and trouble us and probably kill us. But we should not listen to them, we should continue to live like the Hopi. We should continue to use the food of the Hopi and wear the clothes of the Hopi. But those Pópwaktu of the Hopi would help the White Men, and they would speak for the White Men, because they would also want to do just the same as those White Men would ask them to do. And now it has come to that, our forefathers have been prophesying that. We are now in trouble. Our children are taken away from us, and we are being harassed and worried.

5. THE ORIGIN OF SOME ORAÍBI CLANS.¹

Away down the sípapu in the under-world the people lived in the same manner as they do here. The wife of the chief of the Bear clan often danced in the Butterfly dance (Políhtikivee), at which the chief got angry. The Spider clan had also a chief. The Bear chief sent the Póokong to hunt for them another life (kátci) or world and see whether they could not get out. He was so angry at his wife's participating in the dance, fearing that she would be led astray, that he wanted to go away and leave her.

Póokong and his younger brother Balóongahoya went in search of another world, and when they returned, reported that there was an opening right above them. Póokong had reached it by means of a reed on which he had spit and thus made it strong. The chief said, as they were still dancing (the Butterfly dance) they would move in four days. After four days they were still dancing, and the chief said to some one that he would not tell his wife anything, but try to find another wife. So he left, being accompanied by Póokong and Balóongahoya, the Pólis still dancing wildly. They started and went out, Póokong first, then Balóongahoya, then the Bear clan chief, who was followed by the Spider clan chief. Then the Bear clan people, the Spider clan people, and after them many other people came out. When many were out the Bear chief closed the opening. When they were out the chief said, "Well, what now?" They were in the dark yet, the entrance, however, being closed. The chief sent the Eagle who flew around hunting an opening or light. He returned, and the chief asked: "Taá um hin nawóti?" "Well, I found an opening and made it more light, but it is very hot high up yet. Send another one." So the chief sent the Buzzard (Wicóko). The latter ascended higher but got burned (hence he has no feathers on his head and wings), but he made it lighter. When he returned the chief said: "Thank

¹ Told by Wikvaya (Oraíbi).

you. Well, now what? Now it is somewhat better. The sky has been opened somewhat more and it is much lighter." The question arose: Which way? The Bear clan spoke for the south, the Spider clan for the north, and the latter talking more and getting the greater crowd, the Spider clan went northward.

a. THE SPIDER CLAN.

This clan traveled northward. The chief first, the people following. After four nights they came to a nice country, where the "North Old Man" (Kwináe Wuhtaka) lives. But it was cold there. The chief decided that there they would stay. So the people were glad and began to plant corn, watermelon, melons, sweet corn, etc. The chief had brought with him the cult and altar of the Blue Flutes. When the corn began to grow the chief put up his altar, sang and fluted, but he did all that alone. So the corn, etc., grew nicely, but when it tasseled and the ears began to develop, it became cold and the crop was destroyed. "Ishohí!" (Oh!) the people exclaimed.

They tried it another year, but the same thing was repeated in every respect. Again no crop. Another year it was tried, but now the corn only began to tassel, and the fourth year it was still very small when the frost killed it. Then there was dissatisfaction. "Ishohí! (Oh!) Our Father, you have spoken falsely, you said it was good here." So they all also started southward after the Bear people.

After the first night the chief said to his wife: "You bathe yourself." This she did (in warm water). Then she rubbed her body and collected the small scales which she had rubbed from her skin and handed them to her husband. He laid them on a blanket until there was a considerable quantity of them. He then wrapped this in a reed receptacle, sang over it and waved it four times, whereupon the scales turned into burros and rushed out. "What is that?" the people asked. "Those are burros," the chief said. So they were glad that now they would not have to carry everything themselves any longer, and the chief said that now they would move on towards the rising sun.

The chief and his wife repeated the same performance, but instead of burros, Spaniards came out. To them the chief said: "You put supplies and your things on the burros and follow the other Hopi (that is, the Bear clan), and when you overtake them, kill them. So the Castilians went south, and the Spider people went south-east, following a stream (Nönópbaya, a rolling stream, because of the high recoiling waves). They came to a nice place where they stayed one

year and planted and reaped a crop. From there they proceeded south-east, stopped another year at a certain place, where they again planted, but were harassed by enemies. They saved a portion of the crop and proceeding farther south-east they ascended a bluff or mesa, staying another year and planting in the valleys.

Thus they stopped in all at ten different places, but being constantly harassed by the people along the water, they never planted more than once. Finally they arrived where the sun rises and the Americans (Bahánas) live. With them they became friends; here they planted, their children learned the language a little, and they stayed there three years. They also here learned that the Bear clan had been there and had already gone westward again. The Spider people followed, arrived at Oraíbi, where they found the Bear clan, whom they joined. Their chief was then Machíto. They also had the Áototo and Áholi Kacinas.

6. THE BEAR CLAN.

This clan had gone south from the sípahpuni. They had with them the Áototo Kacina. They soon found the Young Corn Ear (Píhkash) people with the Áholi Kacina, who wanted to join them. So the Bear clan chief took them along. They stopped at a place and here had a good crop because they had the two Kacinas with them. The next year they came to a clear stream. In all they stopped ten times before arriving at the Americans, where the sun rises. Here they stopped four years. Their children learned a little English. The land being scarce, the Americans told them to go west and hunt land for themselves, and if anybody would be bad to them (núkpana) and cause their children to die, they (the Americans) would come and cut the Núkapana's heads off. This was told them because they (the Americans) had been told that down in the old home there had been Pópwaktū (sorcerers, etc.). So they traveled westward, found the Pueblo, but no good land that they could get. So they finally arrived at Shongópavi, where some people lived, and there they settled down.

One time the people saw that the chief, Machíto, held a sweet corn-ear between every two fingers, at the same time eating from the other hand. Corn was very scarce at that time, so the people spoke to him about his greediness, at which he got angry and left, taking with him the Áototo and Áholi. Hunters later found them at a rock, now Bean Spreading Place (Báhpū-Möyanpi), where there is still a stone on which there is some writing called Machítūtūbeni. Machíto left his wife at Shongópavi, also his people, who then formed

the Shongópavi Bear clan. When the hunters found him they informed the people at Shongópavi.

Some went there to get them back, but Machíto would not listen to them. Then his wife went to him but he would not listen to her either. So they left him. Machíto took a big stone and went with them for some distance to make the landmark between Oraíbi and Shongópavi. The people said several times: "Put it here." But he would not listen until arriving at a place called "Ocápchomo," where he placed it, thus making a landmark between the fields of the Shongópavi and his own.

Then Macíhto and the two Kacinas went up the Oraíbi mesa where they remained. Later the Spider people arrived. Machíto asked about their wanderings and they told him. He wanted to know why the corn would not grow although they had the Flute cult. The Spider clan chief accused the "North Old Man." Machíto then said: "All right, you may live here, but as your cult does not seem to be effective, you watch the sun for me, and when he has arrived at his south limit, you tell me, and we shall have the Soyál ceremony. Also your púhtavi does not seem to have been good, so I want you to make my kind of púhtavi."¹

After the matter had been settled between Machíto and the Spider clan chief, the latter's people came up. Among these were also the Lizard clan, to which the Sand clan is related. These names were given to people while wandering. One would find and see something, perhaps under peculiar circumstances, and be called after it. The Lizard people were also asked what they knew and when they said the Maraú cult, they were also permitted to stay, but were requested to co-operate in the Soyál ceremony. For that reason Pungñánömsi, who is of the Bear clan, and village chief, now makes the púhu (road) in the night of the Maraú ceremony from the nátsi at the south end of the kiva towards the rising sun.

The Rattle-snake (Tcúa) clan also came with the Spider clan to Oraíbi, but it is not known how or where this clan became a part of the Spider clan. The Badger people understand medicines, hence they prepare the medicine—for instance, charm liquid—for the Flute, Snake, Maraú, and other ceremonies.

Another Badger clan and the Butterfly (Pówul) came from Kíshiwuu. These brought the Powámu and Kacina cult.

The Divided Spring (Bátki) clan came from where the sun rises.

¹ It is thought that this refers to the mutual celebrating of the Soyál ceremony, in which all are supposed yet to participate. Machíto had brought the Soyál altar and cult with him. The Pihkash people had Áholi Kacina and the screen (Ómawn) now used in the Soyál and the Corn Ceremonies. The Áototo has the water and rain.

They came to the village of Oraíbi and arranged a contest at Muyíovatkí where each planted corn, the Blue Flutes sweet corn, the others Wupákaö, over which they played the whole day. The sweet corn grew first, and so the Blue Flutes to this day go to the village in processions, etc., first closing the well (batñi) on the plaza. Later the Drab Flutes (Masítärentu) had to throw their meal, molas, etc., from a distance to the warrior (Keléhtaka) of the Cakwálärentu, who put them into the well in the booth for them.

6. THE SNAKE MYTH.¹

At Tokóonavi, north of the Grand Canyon, lived people who were then not yet Snake people. They lived close to the bank of the river. The chief's son often pondered over the Grand Canyon and wondered where all that water went to. "That must certainly make it very full somewhere," he thought to himself. So he spoke to his father about it. "So that is what you have been thinking about," the latter said. "Yes," his son answered, "I want to go and examine it." The father gave his consent and told his son that he should make a box for himself that would be large enough for him to get into, and he should arrange it so that all openings in the box could be closed. This the boy did, making also a long pole (according to others a long báho), with which he could push the box in case it became fast or tangled up anywhere.

When he was ready he took a lot of báhos and some food, went into the box, and allowed himself to be pushed into the water, on which he then floated along. Finally he came to the ocean, where he drifted against an island. He found the house of Spider Woman (Kóhkang Wuhti) here, who called him to come to her house. He went over and found that he could not get through the opening leading to her house. "How shall I get in?" he said; "the opening is too small." She told him to enlarge it. This he did and then entered. He told her a story and gave her a báho, and said that he had come after beads, etc. She pointed to another kiva away out in the water and said that there were some beads and corals there, but that there were some wild animals guarding the path to it. "If you had not informed me, how could you have succeeded in getting there, and how would you have gotten back? But I shall go with you," she said, "because you have given me a báho, for which I am very glad." She then gave the young man some medicine and seated herself behind his right ear. He spurted the medicine over the water and immediately a road like a rainbow was formed from the

¹ Told by Lomávántiwa (Shupaúlavi).

dwelling of Spider Woman to the other kiva. On this they went across the water. As they approached the kiva to which they were going, they first encountered a panther, who growled fiercely. The young man gave him a green báho and spurted some medicine upon him, which quieted him. A little farther on they met a bear, whom they quieted in the same manner. Still farther on they came upon a wildcat, to which they also handed a báho, which quieted the animal. Hereupon they met a gray wolf, and finally a very large rattle-snake (Káhtoya), both of which they appeased in the same manner as the others. They then arrived at the kiva, where they found at the entrance a bow standard (Aoát nátsi). They then descended the ladder and found in the kiva many people who were dressed in blue kilts, had their faces painted with specular iron (yaláhái), and around their necks they wore many beads. The young man sat down near the fireplace, Spider Woman still being seated on his ear, but no one spoke. The men looked at him, but remained silent. Presently the chief got a large bag of tobacco and a large pipe. He filled the latter and smoked four times. He then handed the pipe to the young man and said: "Smoke and swallow the smoke." The swallowing of the smoke was a test; any one not being able to do that was driven off. Spider Woman had informed the young man about this test, so he was posted. When he commenced to smoke she whispered to him: "Put me behind you." This he did in an unobserved manner, so when he swallowed the smoke she immediately drew the smoke from him¹ and blew it away, and hence he did not get dizzy. The men who did not observe the trick were pleased and said to him: "All right, you are strong; you are certainly some one. Thank you. Your heart is good; you are one of us; you are our child." "Yes," he said, and handed them some red nakwákosis and a single green báho with red points, such as are still made in Shupaúlavi in the Antelope society.

They then became very friendly, saying that they were very happy over the báhos. On the walls of the kiva were hanging many costumes made of snake skins. Soon the chief said to the people: "Let us dress up now," and turning to the young man, he bid him to turn away so that he would not see what was going on. He did so, and when he looked back again the men had all dressed up in the snake costumes and had turned into snakes, large and small, bull-snakes, racers, and rattle-snakes, that were moving about on the floor hissing, rattling, etc. While he had turned away and the snake people had been dressing themselves, Spider Woman had whispered

¹ Through the rectum.

to him that they were now going to try him very hard, but that he should not be afraid to touch the snakes; and she gave him many instructions.

Among those present in the kiva had also been some pretty maidens who had also put on snake costumes and had turned into serpents. One of them had been particularly handsome. The chief had not turned into a snake, and was sitting near the fireplace. He now turned to the young man and said to him: "You go now and select and take one of these snakes." The snakes seemed to be very angry and the young man got frightened when they stared at him, but Spider Woman whispered to him not to be a coward, nor to be afraid.

The prettiest maiden had turned into a large yellow rattle-snake (Siká-tua), and was especially angry. Spider Woman whispered to the young man, that the one that acted so very angrily was the pretty maiden and that he should try to take that one. He tried, but the snake was very wild and fierce. "Be not afraid," Spider Woman whispered, and handed him some medicine. This he secretly chewed and spurted a small quantity of it on the fierce snake, whereupon it immediately became docile. He at once grabbed it, held and stroked it four times upward, each time spurring a little medicine on it, and thus freeing it from its anger. The chief was astonished and said: "You are very something, thanks. Now, look away again." He did so and when he turned back he saw that all the snakes had assumed the forms of men and women again, including the maiden that he had captured. They now were all very good to him, and talked to him in the kindest manner, because they now considered him as initiated and as one of them. He was now welcome, and the chief invited him to eat. The *mána* whom the young man had taken got from another room in the kiva some bread made of fresh corn-meal, some peaches, melons, etc., and set this food before the young man. Spider Woman whispered to the young man to give her something to eat too, which he did secretly. She enjoyed the food very much and was very happy.

Now the chief asked the man why he came, etc. "I hunt a *lólomat kátcit* (good life) and was thinking about the water running this way, and so this way it runs. I have come also to get Hopi food from here. I also heard that there lives a woman here somewhere, the *Hurúing Wuhti*, from whom I want beads." "What have you for her?" they asked. "These *báhos*," he said. "All right, you will get there. But now you sleep here." But Spider Woman wanted to get back. He told them that he wanted to go out a little while.

He went and took Spider Woman home, and put her down. She invited him to come and eat with her. She had a pövölpiki off which she lived and which never gave out, but he left her and returned to the Snake kiva, where he was welcomed and called brother and son-in-law (möönangwu), although he had not yet married, but only caught the mana. So he remained there. That evening and night the chief told him all about the Snake cult, altar, etc., etc., and instructed him how he must put this up, and do that, when he would return. He did not sleep that night.

In the morning he again went out on the same excuse as the previous evening, and went to Spider Woman, who went out. She made a rainbow road into the ocean to a high bluff where Hurúing Wuhti lived, and to which they ascended on a ladder. They went in and found an old hag, but on all the walls many beads, shells, etc. The woman said nothing. The young man gave her the báhos, then she said faintly, "Áskwali!" (Thanks!) At sundown she went into a side chamber and returned a very pretty maiden with fine buffalo and wildcat robes, of which she made a bed, and after having fed him, invited him to sleep with her on the bed. Then Spider Woman whispered he should comply with her request, then he would win her favor and get the beads. So he did as requested.

In the morning he awoke and found by his side an old hag, snoring. He was very unhappy. He stayed all day, the hag sitting bent up all day. In the evening the change, etc., that occurred on the previous day was repeated, but the hag after this remained a pretty maiden. He remained four days and nights with Hurúing Wuhti, who is the deity of the hard substances. After four days he wanted to go home, so she went into a room on the north side and got a turquoise bead; then from a room west the same; from a room south a reddish bead (cátsni); from one east, a hard white bead (hurúingwa), a shell. Then she gave him a few of all kinds of beads and told him to go home now, but charging him not to open the sack, because if he did they would be gone, and if he did not they would increase. "You go to the Snakes, who will give you clothes, food, etc."

He then returned to the Snake kiva. There he stayed four days and four nights, sleeping with his wife. When he was ready to go home the chief said: "Take this mana with you. You have won us. Take it all with you, take of our food. Practice the ceremonies there that I told you about. This woman will bear you children and then you will be many and they will hold this ceremony for you." So they started. At Spider Woman's house he told his wife, "You stay

here. I will go to the rear." So he went to Spider Woman's house and she asked: "Well, did you get the mana?" "Yes," he said. "Well, you take everything along." But she forbid him to touch his wife while they would be on the way, as then his beads would disappear and also his wife.

So they started. The beads were as yet not heavy. During the night they slept separately. In the morning they found that the beads had increased, and they kept increasing as they went along the next day. The next night they spent in the same way. They were anxious to see whether the beads and shells had increased, but did not dare to do so. The third night was again spent, and the contents of the bag increased the same as the previous two nights. The bag with the beads and shells now became very heavy and the young man was very anxious to see them, but his wife forbade him to open the sack. The fourth night was spent in the same manner, and when they arose in the morning the sack was nearly full and was very heavy. Spider Woman had also put some strings into the bag with the beads, and the beads were strung onto these strings as they kept increasing.

They now approached the home of the young man, and the latter was very anxious to get home in order to see the contents of the sack, so they traveled on.¹ When they had nearly one more day's travel to make the sack had become full. During the last night the man opened the sack, although his wife remonstrated most energetically. He took out many of the finest beads and shells and spread them on the floor before them, put them around his neck, and was very happy. So they retired for the night. In the morning they found that all the beads except those which Hurúing Wuhti had given to the man had disappeared. Hence the Hopi have so few beads at the present day. If that man had at that time brought home with him all the beads which he had, they would have many. So when they arrived at home they were very despondent.

At that time only the Divided or Separated Spring (Bátki) clan and the Póna (a certain cactus) clan lived at that place, but with the arrival of this young couple a new clan, the Snake clan, had come to the village. Soon this new woman bore many children. They were snakes, who lived in the fields and in the sand. They grew very rapidly and went about and played with the Hopi children, whom they sometimes bit. This made the Hopi very angry, and they said: "This is not good," and drove them off, so they were very unhappy.

¹ The woman was pregnant—"quickly, like snakes." The man wanted to cohabit with her but she forbade him.

The woman said to her husband: "You take our children back to my home and then we shall go away from here alone." Then the man's father made báhos, gave them to his son, who put all the snakes with the báhos into his blanket and took them back to his wife's home, and there told the Snake people why he brought their children and the báhos. They said it was all right. Hence the Snake priests, when carrying away the snakes from the plaza after the snake dance, take with them and deposit with the snakes some báhos, so that they should not themselves return to the village.

When the Snake man returned to his village he and his wife traveled south-eastward, stopping at various places. All at once they saw smoke in the distance, and when they went there they found a village perched on the mesa. This was the village of Wálpi. They at once went to the foot of the mesa on which Wálpi was situated and announced their presence. So the village chief went down to them from the mesa, and asked what they wanted. They asked to be admitted to the village, promising that they would assist the people in the ceremonies. The chief at first showed himself unwilling to admit them, but finally gave his consent and took them up to the village. From that time the woman bore human children instead of little snakes. These children and their descendants became the Snake clan, of whom only very few are now living.

Soon also the Bátki and Póna clan came to Wálpi and found admittance to the village. At Wálpi the Snake people made the first Snake típoni, Snake altar, etc., and had the first Snake ceremony. From here the Snake cult spread to the other villages, first to Shongópavi, then to Mishóngnovi, and then to Oraíbi. At the first Snake ceremony the Snake chief sent his nephew to the north, to the west, to the south, and to the east to hunt snakes. He brought some from each direction. The chief then hollowed out a piece of báho, made of cottonwood root. Into this he put the rattles of three of the snakes and the fourth snake entirely. He then inserted into it a corn-ear, and tied to it different feathers of the eagle, the oriole, blue-bird, parrot, magpie, ásyá, and topóckwa, winding a buckskin string around these feathers. When he had made this típoni, the first ceremony was celebrated, and afterwards it took place regularly.

7. THE SNAKE MYTH.¹

At Wúhkokíeqō lived the Píh̄kash and Kókop clans. The old men often wondered where the Colorado River was flowing. So they built a box, put provisions in, and a pole to push and guide the box with

¹ Told by Sikánakpu (Mishóngnovi).

when it got fast. They made also four báhos, put them and a young man into the box, and sent the box off floating down the river.

After a while the box would go no farther, and so the young man got out. He saw water everywhere. In the midst of it was a house. But how should he get there? Presently Hurúing Wuhti came out there and called him four times. Then he consented to go to her. She rolled a corn-meal ball across the water, which made a road. On this he went to her house. In the evening Hurúing Wuhti sent him into a side room saying that something was coming. It was the Sun. He was sitting on a disk attached to a pole like a spindle and made a great noise. He was dressed like some Katcinas (Powámu and others) and nicely painted up with fine síkáhpiki. Her house is open below. He came in and assorted the báhos that had been offered to him on his course around the earth. Those offered by the bad people were thrown away; those from the good people were put in a row. He then came into Hurúing Wuhti's house and bathed his body. After his bath he ate some hurúshiki, öongáwi, etc. When he was through eating he put on his paint and clothes again, went down into his house and under the earth to the east and west on his course again. During this course eastward the people below the earth see him there. In the east he goes down in his house. Hence, the báhos offered to the Sun are carried eastward to the Sun Shrines of the Sun clan (tawá kihus). There east lived also "Flutes" (Lálentü), who are always playing and then the sun rises. For that reason at the Flute ceremony the gray fox skin (látayo nátsi) is put up at the white dawn (qöyángwunuptu), then the yellow fox skin (síkáhtayo nátsi) at the yellow dawn (síkángwunuptu).

Then the Sun there lays off his clothes again, bathes his body, is fed by the Sun clan (Tawá-ñamu), arrays himself again, mounts a bluff (chochókpí), and again proceeds on his course gathering the báhos, etc., that are offered to him as he sweeps westward.

8. THE WANDERINGS OF THE BEAR CLAN (HON-ÑAMU).¹

After we had left the sípahpuni the Bear people separated and went ahead of the others.² First they came somewhere near the present

¹ Told by Lomavāntiwa (Shupaúlavi)

² The Hopi agree in their different tales that after leaving the sípahpuni, not only the different nationalities scattered and took different routes towards the East, but also those people whom they considered their forefathers, scattered and traveled eastward in smaller and larger bodies. They stopped at various places for shorter or longer periods, and it was in these wanderings that the different clans were created, and it is by reason of this separation and of the traveling eastward of the different bodies by different routes, that the traditions and tales of the different clans vary so considerably from each other. The following is a tale of the experiences of the Bear clan as given by one of the principal men in Shupaúlavi, a member of different secret orders, and one of the best story tellers and singers.

site of Phoenix, and stayed there awhile. They remained for shorter or longer periods at many different places. Finally they came to the Little Colorado River, and about there it was where they assumed the clan name, but just exactly where the place was nobody can tell.

Their forefathers say that the party once came upon a dead bear that they looked at, and from that they were called forever afterwards the Bear clan. Another party that traveled with them took the hide of the bear, of which the hair had already been removed by little animals (Múyi. Pl. Múmuytu), who use hair or wool for their nests or burrows. These people took the skin and cut from it carrying straps (piqōsha), from which they were called Piqōsha clan. Another party came upon the bear at just this time and were called Múyi clan, after the small mice mentioned before. These three clans arrived there just about the same time, and hence are considered as closely related to one another.

Shortly after another party passed by and found many blue-birds sitting upon the cadaver eating from it; so they were called the Blue-bird clan (Chórzh-ñamu). Still later another party came upon the scene and found the remains of the cadaver full of spider web, so this party was called Spider (Kóhfang) clan. By and by a sixth migrating party came along. By this time the bones of the bear were bleached already. They took the skull, tied yucca leaves to it and carried it along as a drinking vessel in the manner in which the chief's or priest's jugs (móngwikurus) are carried at the present time, and from this that party was called the Jug (Wíkurzh) clan.¹ Finally a seventh party came along and found the place where the bear had been killed swarming with ants, so they were called the Ant (Án-ñamu) clan.

These seven clans have derived their names from the same origin, and are now considered as being related to one another. The Bear clan is also said to have halted at various places along the Little Colorado River. From there they moved eastward, stopping for some time at a place called Badger Spring (Honánva).²

From this place they again moved eastward, stopped at a place called Mákwutavi, and from here they finally moved to Matóví, a large spring a number of miles south of Shongópavi. At this place they also remained for a considerable length of time, but finally they moved northward to the present site of Shongópavi, where they

¹ According to others Wíkorzh from *wihu*, fat, and *koro*, cavity, because they say the eyes in the cadaver had disappeared from their cavities, some dried fat or fatty meat still adhering to the socket walls. This latter explanation is very likely correct. Compare tale No. 9.

² My informant was unable to explain why this spring was called by that name and not after the Bear clan.

remained. They being the first to arrive at this place, they have ever since considered themselves to be the leading clan in the village, the village chief having also been chosen from their clan. A few persons of the Bear clan moved from here to Oraíbi, where the chieftainship of the so-called Liberal or Friendly faction is still held by that clan, the Conservative or Hostile faction of that village selecting their chief from the Spider clan. Two of this clan moved to the villages of Shupaúlavi and Mishógnovi, where the office of the village chief has also remained in this clan to the present day.

The Bear clan brought with them the altar paraphernalia, songs, etc., of the Blue Flute cult. When they stopped and planted anywhere they would perform the Blue Flute ceremony and sing the songs, and their crop would then grow and mature very quickly, so that they would have something to eat. They also brought with them the Hū Katcina, the Bear (Hon) Katcina, the Áototo¹ Natácka, his wife Cóoyok Wuhti, and finally the Cóoyoko Táhaam.²

Later on other clans and migrating parties arrived at Shongópavi asking of the Bear clan admission to the village. If proper arrangements could be made with the Bear clan they remained; if not, they moved on. Many of the large and small ruins with which the country is covered date back to the time of the migration of these different clans, showing the places where they made stays of shorter or longer duration.

9. THE WANDERINGS OF THE SPIDER CLAN (KOHKANG-ÑAMU).³

In the under-world many people became very bad. They had many contentions, and began to kill the people and also killed the chief's son; so the chief concluded that they would move away from there. But the question was, how to get out? So he sent the Mótsni to find a place where they could get out. He flew up and found an opening, and came back and reported the same to the chief. So the Village Chief (Kík-mongwi) and the Crier Chief (Chaák-mongwi) planted a pine (calávi), which grew up very fast, but did not quite reach the opening. They then planted a reed (bákavi) which also grew up fast and reached through the opening. On this reed they climbed up, first the Horn people (Áaltu), who then stood outside and held the protruding part of the reed or ladder. Many people then followed.

¹ Meaning obscure but perhaps referring to the rattle with the antelope scapulas.

² The meaning of the last three names is also obscure. Lomavāntiwa claims that he has no information as to whether these Katcinas performed any dances or rites while the clan was still migrating. He says that his information about Katcinas, dances, etc., only dates back to the time when they already lived in the villages and the Katcina clans came.

³ Told by Tawítma (Mishógnovi).

The Mocking-bird (Yáhpa) was sitting outside and distributed the languages to the people. As they were climbing up one of them dropped one of his moccasins. Below the Hopi had pretty moccasins, but as this moccasin was dropped and the man had to make another one, and could not make it as nicely as the other one had been, the Hopi now have not very nice moccasins. The people had not yet all come out when the chief stopped them and closed up the opening, but one of the sorcerers (Pópwaktu) had also come out.

From here the people now started on different routes, the White Man taking the most southern route. All the other people took different routes further north. The Hopi brought with them Mú-yingwu, whose body consisted entirely of corn, his feet being ears of corn, so that he could not move very fast. The Hopi were to have the horse, but as they tried to ride him they could not do so, as they did not put any bridle on him; so the Navaho, wearing a band around their head, tried it and they could ride him. The two matched together better for that reason because they also bridled the pony, probably with yucca leaves.

They had not gone very far when the chief's son took sick and died. They thought that the sorcerer who was with them had killed him, but the latter said: "Nobody has died, he is not dead; just go and look down into the opening through which we came. He is down there." So the chief went and looked down there, and beheld his child walking about in the other world. So they took the Powáku with them. He said that hereafter no one would be really dead, but the people who would die would simply go back to the lower world. After they had travelled for some time, just how long tradition does not say, the Coyote who had carried the stars in his hand, and was traveling with the Hopi people, threw the stars into the sky so that from that time it was somewhat light during the night.

The White People had taken with them the Spider which was very skillful, so that when they had traveled some distance the Spider rubbed some scales from her skin, and from these created burros. These the White Men afterwards used for carrying their burdens. So they got along faster and reached the place where the sun rises first. When they arrived there a star arose in the south, which told the other migrating people that some one had arrived at the sunrise. This was a signal that they had agreed upon before starting. This star is said to have influence over the animals, and the old people say that whoever wants to own a horse, cattle, sheep, etc., should pray to this star, which the Hopi are doing to this day.

So the people traveled on. All at once one party came upon a

bear that had died there. They were called the Bear (Hónawu) clan. Right after them came another party, who cut straps from the skin of the bear and were called Piqósha clan, the name given by the Hopi to this peculiar strap. Another party followed and found the cadaver covered with spider web, from which they were called Spider (Kóhĕkang) clan. A fourth party found blue-birds sitting on the cadaver and they were called the Blue-bird (Chóro) clan. A fifth party found that mággots had eaten out the eyes, leaving the cavities bare with a little fat still attached to the bone. From this they were called Fat Cavity clan (Wíkorzh-ñamu). A sixth migrating party came upon the scene and found that a mole had dug his way up under the place where the cadaver had been lying, and hence they were called Mole (Múyi) clan.¹ Here the parties who had thus received their clan names soon separated, and the Spider clan after this wandered about and stopped at various places for a long time. The other clans did the same, living shorter or longer periods at one place, which accounts for the many smaller and larger ruins with which the country is covered.

Finally the Spider clan arrived at a spring (about four miles north of the present village sites of Mishóngnovi and Shupaúlavi) called Homìqöpu. Here they remained for some time, there still being ruins at that place. From here this clan moved to a place about a mile northeast of Shupaúlavi, called Chükúvi. At the foot of the mesa on which this village was situated was a very large spring. The Squash (Batángá) clan then ruled in this village, the chief belonging to that clan. The Sand (Tūwá) clan was also one of the clans being numerous in the village at that time. The inhabitants of the different villages were often harassed by enemies, among them the Utes and Apache. It seems that even the inhabitants of the different villages often made raids on each other. For this reason the inhabitants of Chükúvi and those of old Mishóngnovi, which was situated, however, west of its present location, way down the mesa, moved on the mesa and built the present village of Mishóngnovi.

In Mishóngnovi the Blue-bird clan was then in charge of the village, the chief belonging to that clan, but it seems that this clan, shared the chieftainship with the following clans, which furnished the Kík-mongwi, the Village Chief, in the order named, for four years,

¹ Traditions with regard to the clans having received their names on this occasion vary somewhat. While some say the name of the Wikurzh-ñamu is derived from a netted gourd (wikuru), others, as in this tale, derived the name from wikoro, as explained in the text. Furthermore, the order of the clans having received their names here somewhat differs in the different tales; and lastly some also mentioned an Ant clan as the last one having obtained its name. Cf. tale No. 8, "The Wanderings of the Bear Clan."

a new chief being elected every four years: After the Blue-bird clan followed the Bear clan, then the Bátki clan, and lastly, the Squash clan. The Sand clan, having lived in the village of Chukúvi, is said to have moved to Oraíbi, east of which village they had had fields while they were still living at Chukúvi. At the time when the people lived at Chukúvi, Shúpaúlavi was also inhabited, but it seems that the people then, too, lived farther down, probably at the so-called First Ledge, but when Mishónognovi was built the people of Shupaúlavi also moved on to the top of the mesa.

10. THE ORIGIN OF THE YÁYAATU SOCIETY.¹

Ishyaolí In Oraíbi they were living. In the home of the Reed clan lived the Yáyaa-mongwi. This Fraternity has now died out, but its altar paraphernalia are still kept in the house. A long time ago a man and his wife had one little boy. Some children of the village would often visit this boy. They were lazy, though their parents often told them to work, and get wood, herd sheep, etc. They would not listen, but often assembled at this house where they would prepare some food in the corners in front of the house, having stolen the food in the village. In a corner in front of the house they would build their fire. The wood they stole from the different houses in the village. So the men in the village were very angry at them and so were the mothers of these children. "You are lazy," they often told them. "You do not want to work, and we are not going to feed you." So they would go and steal some food in the houses and eat that.

One time the priest's son suggested to the others: "Let us go and get some wood ourselves. Some one go and steal a hide strap (piqósha) somewhere." So after they had eaten they went through the village and gathered up piqóshas of different lengths and returned. They left the village on the east, drank at Kεqóchmovi, and then went farther east and gathered some dry brush in the valley. After they had all gathered their bundles the priest's son said: "Are you all done?" "Yes," they said. "All right, then let us go home now," he said. But just when they were ready to start a Hawk in the form of a man came upon them. He wore many strands of beads around his neck and had a black line painted with specular iron running over his nose down to the cheeks. The hair of all of the children was very much disheveled, so he laughed at them. "Are you getting wood?" he said. "Yes," they replied, and he again laughed at them.

¹ Told by Wikvaya (Oraíbi).

His kiva was close by. "You come in here," he said to the children, so they went in. It was a kiva just like those in the village. He invited them to sit down on the banquette that ran along the wall, so they sat down. He then took a seat near the fire-place, filled a pipe and took two puffs from it. He then said to the children that they should take a seat near the fireplace, too. He handed the pipe first to the priest's son, who smoked, addressing the man as "My father" (Ínaa), which pleased the man very much. All then smoked, one after another, all exchanging terms of relationship, the older ones addressing the younger ones, "My younger brother," and the younger ones the older ones as "My older brother." He then said to them that they should remain, as he was going to feed them, and after having eaten they might go home.

Hereupon he went into another room and brought back a large roll of qómi (a bread made of the meal of roasted sweet corn-ears) which he fed to them. After they had eaten he went into another chamber and brought forth a large roll of kilts, eagle wing feathers (kwávoki), ear pendants, eagle breath feathers, to be tied into the hair, beads, etc., and handed all these to the children. Hereupon he dressed up all the boys, tying the kilts behind. He then handed an eagle feather to each one and directed them to stand in a line. Hereupon Kísh Taka, the Hawk-man, took a mōchápu, which is a native cloth or ówa, wrapped it up, and holding it under his left arm, took a stand at the south end of the line, saying to the youths: "Now then, whatever you see me do, you do the same." Hereupon he commenced to go around the kiva crying, "Ow" (long drawn). They went around in a circle in the kiva four times emitting the same sounds at short intervals. Hereupon he went up the ladder, the youths following him. Outside he again told them to do as they would see him do. He jumped off the kiva, ran about through the brush, the youths always following him and all constantly saying, "Ow, ow." Suddenly he threw down the mōchápu, spreading it on the ground, grabbed the priest's son, threw him on the cloth, and then asked the other youths to take a hold of the cloth at different places and in this way they carried the priest's son to the kiva, throwing him through the opening into the kiva.

Hereupon they waited, and in a little while the youth came out of the kiva again, unharmed. Hereupon he grabbed another of the youths and they threw him down, and in this same manner every one was thrown into the kiva and came out unharmed. Then the Hawk-man went into the kiva, being followed by all of the youths. He was called the uncle of the youths. After they had entered the kiva

he drew aside a curtain from one of the inner chambers and in the room behind the curtain were four round ovens (*kóici*) dug into the earth, in which an old woman kept up a fire. The Hawk-man then grabbed the priest's son, threw him into one of the ovens, the old woman spurning some medicine on him as he fell in. Hereupon the other youths were thrown into the ovens. As soon as the costumes were burned off the bodies, the Hawk-man took them out again and placed all the bodies north of the fireplace in the kiva, and covered them with the aforementioned piece of native cloth. When this was done he sat down and sang a song over the bodies. Soon the bodies under the cloth began to move and the priest's son was the first to come out, the others following soon, all now being alive again.

Hereupon he told them to sit down on the banquette on the west side of the kiva. The old woman now came out and washed the heads of the youths, giving a perfect white ear of corn (*chóchmingwu*) to each one. The Hawk hereupon addressed them, saying: "Thanks, that you are now done. You are now prepared. You can go home now. Take your wood to the Blue Flute (*Cakwálanvi*) kiva, and enter that kiva and remain there. Do not go into the houses to get something to eat, but wait for me there. After sundown I shall come to you." Hereupon he handed an eagle wing feather (*kwávoíki*) to the priest's son, whereupon the youths left.

When they came with their bundles of wood to the Blue Flute kiva the people saw them and said: "Aha! the lazy boys have gotten their own wood. Now maybe they will not steal any more." When they had put down their wood, they ran to the houses where they had gotten the burden straps and threw them on and into the houses, without, however, entering them. They all returned to the kiva at once without having partaken of any food. The sun had now gone down. They waited awhile and after the evening dawn had disappeared and it was quite dark they heard somebody come. It was the Hawk, in whose kiva they had been, and he at once entered the kiva. "Are you all sitting here?" the Hawk asked. "Yes, we are all here. Sit down," the youths replied. So the Hawk took a seat near the fireplace and at once filled a pipe and they all smoked.

The Hawk had brought with him a small bowl and some *kwíptoci* (meal from white corn that has first been soaked and then popped). Of this meal he made a gruel in the bowl, which he fed to the youths. He then told them that they should not go home, but early in the morning some of them should take a seat in the north end of the kiva and the others in the south end of the kiva. The first should be fire jumpers (*Tövúchochoyanikam*) and also *Yáyaatus*. The others

should be the singers (Tátaokam). Between the two parties he sprinkled a meal line on the floor of the kiva. One he selected to act as watchman. He should keep up the fires at the fireplace and keep out intruders. He told them that they should remain in a sitting posture in the kiva all of the next day and that they should fast all day. In the evening he would return and feed them again. Thus they were assembled here in the kiva, and each one had his "mother" (his white corn-ear) standing against the wall by his side. The people were wondering the next day why the little thieves, as they called them, were not coming out to hunt something to eat. Finally one of the women approached the kiva, looked in, and saw them sitting in an erect posture. "Oh," she said to the people, "they are assembled (yúngiota) in there."

They remained in this way in the kiva for four days, their uncle coming every night to feed them and look after them. Early in the morning after the fourth day he washed their heads. The following day it was Totókya (a name always applied to the day preceding a ceremony). In the evening of this day the Hawk-man brought with him the costumes for the youths, consisting of kilts, beads, eagle feathers, twisted yarn (naálöngmurukpu), ear pendants, ankle bands, and also some yellow paint (sikáhpiki). All these he placed on the floor north of the fireplace. During the night the youth who had been watching the fireplace in the kiva dug four ovens on the plaza south-west of the kiva, while the others buried a long cotton string in the ground on the same plaza. They also stretched long strings along the houses of the village, pasting them to the walls with qóni dough. Early in the morning the watcher of the kiva went around through the village begging for some wood. With this he heated the four ovens on the plaza. The people wondered what he was going to do, some suggesting that perhaps he was going to bake some píkami (a food prepared in small ovens outside of the houses for festal occasions).

While this youth was heating the ovens the Hawk dressed up all the others in the kiva. He painted a wide yellow band from shoulder to shoulder running down over the chest; the lower arms and lower legs he also painted yellow, and a yellow ring around the abdomen. Their faces he covered with corn-pollen. They had many strands of beads and also some strands of the twisted yarn consisting of dark blue and brownish red yarn. Large bunches of eagle feathers were tied to the top of their heads, and an eagle tail feather was tied on each side of their head in such a manner that their points extended backward. From these tail feathers were also

suspended strands of the twisted yarn. Old Hopi women's belts were tied over the kilts. Strands of the same yarn were tied around their wrists.

At about noon the singers came out first, each one throwing a pinch of sacred meal towards the sun. The Hawk-man and the old woman remained in the kiva. As soon as the singers had emerged from the kiva they went with long strides to the plaza (the same where now the Snake dance takes place) where they lined up and sang. As soon as they had formed in line the Yáyaatu also emerged from the kiva and went to the plaza with long strides, the priest's son carrying this time the möchápu which the Hawk-man had used when initiating the youths. While the first party continued singing, the Yáyaatu rummaged through the village, ascending the roofs of the houses, jumping onto the people, tearing up and throwing down chimneys, taking hold of children and people and swinging them over the edge of the roof and threatening to throw them down, etc. The people got very angry at them and beat them with sticks, so they finally returned to the plaza. Arriving there, the priest's son, now the leading priest of this order, handing the möchápu to one of the others, jumped into one of the ovens. The others drew him out dead, wrapped him up in the möchápu, took him to the kiva and threw him into it. Here he was at once resuscitated by the Hawk-man and the old woman and came up apparently unharmed, having on again the same costume as the one that had been burned off his body in the oven. While this was going on, others had jumped into the various ovens and were drawn out immediately, thrown into the kiva, and treated the same way.

By this time the parents and relatives of these youths became very much alarmed and began to cry and complain that their children were killed that way, but the young man that had been watching the kiva told them not to come near, saying that they were going to have a dance yet. After they were through with this performance, their leader went into the kiva and brought out a möchápu, in which he had something wrapped up. This he placed on the ground on the plaza and all the Yáyaatu crowded around this bundle. Covering another large möchápu over them, they occupied themselves for a short time with the bundle. They then threw off the covering and standing in a circle around the bundle they sang. In a little while they opened the bundle and there were many fine, large watermelons in it. Leaving these watermelons on the plaza, the leader again went into the kiva, brought out another bundle, over and around which they went through the same performance. Uncovering this bundle

a great many little cotton-tail rabbits jumped up, which they distributed among the children. The singers kept up their singing during all these performances.

The Yáyaatu now all entered the kiva. Soon they came out again, some hunting and uncovering the strings that they had buried and attached to the houses. Others that followed them wound the strings up on balls. Whenever one string was found and wound up another one was hunted and wound, so they all went through the village hunting and winding the strings that they had buried. Suddenly they all proceeded to the house of the Cotton-tail Rabbit clan (Táb-ñamu), where Homíhoiniwa and his family now live, and here one of the strings ran into a water-jug. This they lifted up without drawing the string out, and carried it also to the plaza where they split it in two. It was found that on the inside a cloud symbol was painted in each half jug. They lifted up the two parts of the jug and showed the cloud symbols to the people. Hereupon they covered up the two parts, sang over them, and when they took the covering off the jug was whole again as before, whereupon they returned it to the house.

The leader once more went into the kiva and came back with a bowl containing some diluted white kaolin (dūmákuyi). This they took to the top of the Maraú kiva, which is so situated that from it a long high bluff, which is called Canávitoika, can be plainly seen in the distance (probably eight or ten miles to the west). The Yáyaatu now gathered around the bowl and putting eagle feathers into the white kaolin they moved them up and down in the air, as if white-washing that distant bluff, and behold, the bluff, though far away, at once assumed a white color. All the people could plainly see that it was being whitewashed, though it is far away. Hereupon they returned to the plaza, the singers now stopping their singing. They cut up the watermelons and distributed slices. All then entered the kiva again, the mothers and the relatives of these youths now crowding towards this kiva wanting to get their children. The watcher of the kiva kept them back, saying, however, that they had not yet been discharmed.

When they had all entered the kiva the Hawk-man discharmed them and then set nōekwiwi and white piki before them, saying, "Now eat and then you sleep in the kiva one night. In the morning when your people come for you you can go with them." In the evening the mothers again came and clamored for their children, but the youth, that was watching the kiva, told them to go home, as they were going to sleep there one night. The Hawk-man and the old

woman then wrapped up all the costumes and other paraphernalia and returned to their kiva in the valley east of the village. Only the corn-ear mothers they left for each one. In the morning the youths all went to their homes, and after that they were no longer bad and dangerous. They formed the Yáyaatu Society and directed their prayers towards the place where their uncle, the Hawk-man, lived, and where they had been initiated.

11. THE ORIGIN OF SOME MISHÓNGNOVI CLANS.¹

The Bátki clan and the Sand clan come from Palátkwapi. When traveling, the Sand clan would spread sand² on the ground and plant corn. The Bátki clan would cause it to thunder and rain (by singing), the crop would grow in a day and they would have something to eat. At Homólovi (Winslow) they lived a long time. They brought with them the Soyál cult, the Lagón cult, and the Soyál Katsina. They went to Aoátovi. Here they were not welcome, and hence moved on to Mishóngnovi, where they found the Bear, Parrot and Crow clans. They were asked what they knew to produce rain and crops. They spread the sand, made corn grow, etc., whereupon they were welcomed and their leader was made the chief of the village.

The spring Toríva was then very small. But the Bátki-ñamu had brought from the Little Colorado River mud, grass, and water in a móngwikuru. This they put into the spring and that increased the flow of the water, and there was also much grass around it formerly, when there were fewer burros than there are now. The Bear clan had the Antelope cult, the Parrot and the Crow clans the Blue Flute cult. The Crane and the Eagle clans had the position of the village crier, and the Drab Flute cult. The Bátki were admitted to the Antelope and Blue Flute Fraternities, and hence Sikánakpu makes the cloud symbols in the ceremony of the Blue Flute society.

After that the Young Corn-Ear (Píhġash) or Corn-Ear (Kaó) clan came from the east, from the Pueblo, Sikánakpu thinks. According to Sikánakpu the earlier clans came to Mishóngnovi as follows:

The Parrot and Crow clans, who had the Blue Flute cult and the village chief.

The Bear clan, who brought the Antelope altar now used in the Snake ceremony.

¹ Told by Sikánakpu (Mishóngnovi).

² He says the lizards and snakes would come into the sand, and hence these names are also applied to the Sand clan.

The Crane and Eagle clan brought the Drab Flute and Maraú cult, and had the village crier.

The Kacina clan, with the Kacinas.

The Sand clan, with the Lagón, Soyál, and Snake cult.

The Bátki clan. These had no cult, but controlled the water.

The Young Corn-Ear clan. These had no special cult, but brought a better quality of corn.

Before the Bátki people came, the corn was very small. They made it rain and so it grew large. The Píhkash clan brought better and larger corn with them.

12. THE DESTRUCTION OF PALÁTKWAPI.¹

After all the people, except the Zunis, had come out from the underworld through the sipahpuni, they remained for some time with Skeleton (Másauwuu) (see Story No. 3). When they were traveling eastward from here on different routes, and in different sections and parties, a large party came to a place called Palátkwapi, somewhere south-east of Flagstaff, in southern Arizona. Among these were the Divided Water clan (Bátki-ñamu).²

So these people had their clan name before they arrived at the above-mentioned place, but with them a great many other people stopped at Palátkwapi. Here they remained for a long time, for the truth of which statement the extensive ruins at that place are proof. The name seems to be derived from a high bluff of red stone. The people, especially the young men, here became very bad. They ill-treated the people sometimes in a disgraceful manner.³ One time a young man again shamefully mistreated an old man, who then became very angry. This old man belonged to the Bátki clan. He went and reported the same to the village chief (Kík-mongwi), crier chief (Chaák-mongwi) and the warrior chief (Káléhtak-mongwi), so they assembled in the old man's house and asked him what was the matter, why he had called them. "Yes," the old man answered, "these young men here are very bad, they treat one very mean when one goes to the rear, and I am angry at them, so I called you here to tell you about it, what you think about it." So they talked the matter over and the village chief said: "We shall move away from here." So he called his son and told him: "You run to a distant place, Pine Ridge

¹ Told by Lomávāntiwa (Shupaúlavi).

² Lomávāntiwa claims that this clan brought with them from the lower world a small water vessel which was later supplanted by the mongwikuru (a netted gourd vessel). He says that this small vessel was their típoni, and from that they derived their name.

³ A favorite sport being to follow those who went to attend to a call of nature, rush upon them and throw them backward, thus soiling their bodies.

(Löqõnmuru).¹ So the young man ran and when he came back his father asked him: "How is it now, are you strong?" "Yes," the son replied, "my legs are strong now." "All right," the father said. Both of them were sorcerers (Powáka), bad men.

Hereupon the father dressed four masks for him: the mask of the Yáhponcha, the Lánang Kacina, Áha Kacina (Oraíbi: Kuruwá), and the Kacín-mana. The first resembles that of Skeleton (Másauwuu), only it had small bunches of hair on each side and in front. All these masks the young man put on his head, first that of the Mána, secondly the Lánang Kacina mask, thirdly the Áha mask, and lastly that of the Yáhponcha. The father had dressed them during the night. He then strung a number of fingers which he had cut off of old dry corpses, and tied them to both of his son's wrists as rattles. He furthermore prepared a long cedar-bark fuse which he handed to the young man. After he had thus dressed his son, the chief said: "Now you run back to Pine Ridge and set the pine timber there on fire, then you come back here." The son did as he had been told and coming back he climbed up to the house of his father. He now acted as a Ghost (duálangwu). The people had not noticed his going or coming. After he had arrived in the house he ground corn on his sister's small mealing stone. While he was grinding he sang: "Tútawunaha! tutawunaha!"² Hereupon he left the house and again ran away and set other timbers on fire.

The next night he returned, again ground a little corn, and departed. This time the people became suspicious, and when they assembled in their kivas in the morning they inquired who had been about. They said: "Some one had gone into the house of the chief and ran away again," and they requested some young men to hide away the next night and watch. By this time several fires could be seen in the distant timbers. The next night a number of young men watched, hiding away at the different corners of the village, and one also in the recess of the plaza. During the night the Powáka again lighted several fires in the timbers and came rushing into the village. When he arrived there his fuse had gone out, but they saw him enter into the village and ascend into the house of the village chief, where they heard him grinding and singing again. He again immediately left the house and passed one of the watchers, the latter jumping up, but the ghost dashed by springing across the plaza, where the watcher became so scared that he did not make himself known, but remained in a crouching position. So he dashed away and lighted other fires.

¹ Simply for practice, it seems from the story.

² The meaning of this could not be ascertained.

In the morning they talked the matter over in the kivas, saying to the watchers: "You are of no account. Next night we shall watch again, many of us." They agreed that they would watch at different places, one also taking a position on the path that led down from the village through a river or creek that passed by. So during the night many watchers were distributed and hid away in the corners and recesses of the streets, a weakly young man, an orphan, taking a position near the aforesaid path at the river. They again noticed the fires in the woods and all at once saw the ghost running towards the village again, crossing the plaza, and running up the ladder of the village chief's house. Again they heard him grind and sing for a few minutes, then he left the house. The watchers jumped up and wanted to grab him, but he jumped over them and tore away from them. The small plaza was filled with people, but he jumped over them and escaped, as he was very strong. But descending the trail to the water he came upon the lonely watcher there, who jumped up, grabbed him, and held him, crying out to the people on the plaza: "I have the *duálangwu*." So the people rushed down to the water and saw that the young man had caught the ghost. The people then led him back to the village and put him into a kiva, made a light, and there they saw a *Yáhponcha* sitting. The father had told him that in the fourth night they would capture him, and so this became true.

Hereupon the crier cried out in the village: "You that are living here, all of you come and assemble here." So the people all assembled there and filled the kiva. The old men were crying and said: "There is some reason for this, certainly it is not without some purpose that he goes around this way and acts so. He certainly wants to do something bad." The village chief now requested that some one go and take off the masks from the ghost. Then some one approached him, but the masks were fastened securely around his neck, so the man cut the strings with his knife and took off the first mask and laid it on the floor, and behold! there was another mask. So he took that off and laid it on the floor, but found that there was another mask, and he took that one off and laid it on the floor. But he saw that there was a fourth mask and that was a *Katcín-mana* mask, so he took that off and they all looked at the personage, and behold! it was the chief's son. "*Puyáami!*" they all said (an expression of regret and sorrow). "That is the chief's son!" They found that he had some *báhos* tied to each wrist and to each ankle. These they untied, also placing them on the floor.

He was a nice, clean, handsome youth; had turquoise ear pen-

dants, and many nice beads; his head was nicely washed, and on his face he had two black lines painted with *yaláhai*, two lines running from the upper part of the nose to the cheeks. The young man who had now been exposed then said: "Take these *báhos* and thrust them into the ground, one at the plaza, and the others in the different corners of a house," which he designated. He furthermore told them that for four days they should have a feast, and having said this he left the *kiva* and went to his home. The people thought about it a great deal and were unhappy. They did not know what it meant, and whether or not some evil was planned for them, but they killed their sheep and prepared a feast and ate and feasted for four days. During the third day, they especially prepared much food, and were feasting all day and all night; still many of them were looking for and expecting some evil to befall them the next day, but the sun rose higher and higher and nothing happened to them, and when evening came they felt very much relieved, saying: "Nothing has happened to us," and they became happy again. Thus three years passed without any especial evil happenings, but in the fourth year something happened. The young man when telling the people that they should feast for four days, had not told them right.

The people had been right in their suspicions that something evil might befall them after their four days of feasting, but instead of it happening after the four days, the plan of the ghost had been that it should happen at the end of four years, which, however, he had not told them. In the fourth year the expected evil came upon them. The old man, who had four years before complained to the village chief of the bad conduct of the young men of the village, was still living. He was still angry, and in the fourth year he prepared many *báhos* of hard wood: *túvávi*, *mópuovi*, *táve*, *kwíngvi*. He made the points of the *báhos* very sharp and made very many of them. In the fall of the fourth year when they had gathered in their crop, the village chief said to the crier chief, who was also bad and in league with the village chief: "Our time has now come. You cry out that the people again should feast four days." So the Crier Chief announced saying: "You that live here, thus I am informing you, all that have something living, kill the same and eat it for four days. All that have something good, eat it and have a feast." But the people were full of mistrust. They were afraid that at the expiration of the four days some evil would befall them, and they did not comply with the requests of the chiefs; they did not prepare a feast.

During the night following the announcement the chiefs met with

the aforesaid old man, who told them that they should dress him up and put him into the tiwónyapavi (Kacina shrine on the plaza in which there was a stone image of a Kacina and which was supposed to belong to the Kacinas). So they dressed him up, painting his back black, his chest and abdomen red, and both sides of the front part of his body green. On the arms, chest, and legs they made the typical marks of Póokong (two short lines). To the back of his head they fastened a póhtakni,¹ of the tail of a sparrow-hawk, extending upwards with the points of the feathers. To the top of his head they fastened a horn. His face was also painted black. He was to represent the Bálölóokong. He wore no costume.

When they were done they went to the plaza during the night when all the people were asleep. They dug a hole in the shrine already mentioned above, so that it would admit the man entirely. Hereupon they placed in his arms all the báhos that he had made, and with them they placed a Bálölóokong whistle. They also gave him a little bowl with some water, into which he could blow the whistle, as is still done in some ceremonies. They then covered up the opening with a large flagstone, covering earth and dust over it to destroy all appearances of the opening that had been made, and finally placed a piece of native cloth over it. They then commenced to sing some sorcerer's songs. When they sang the third song, the old man in the ground began to eject rumbling, roaring sounds, and told the chiefs: "I have been successful, I have reached my object." "All right," they said, and left the old man remaining in the ground. None of the inhabitants of the village had noticed anything. The buried man then thrust about half of his hand through an opening that he had made, and when the people arose in the morning, they noticed the hand and said: "Something is protruding here." The old man then sang:

Ala kwikwi, ala kwikwi,

Ala kwikwi, ala kwikwi, kwi — (with a rising inflection).

As he sang the last word he lowered his little finger. The sun was now rising. The next morning he sang the same words, lowering the next finger, and on the third morning he again sang the same song and lowered the third finger. By this time the people, who had seen and heard it, felt very unhappy and were afraid that some evil would befall them. They now noticed, that at the places where four years previously the báhos had been planted by the direction of the ghost, water began to come out of the ground. These báhos had

¹ A number of teathers which are arranged side by side, but close together, forming a fan shaped head-dress which is worn on many ceremonial occasions by various dancers.

really been Bálölöokongs, who, it seems, had finally entered the ground and were now bringing out the water from the ground.

The people now became alarmed and began to suspect that probably a flood was about to destroy their village. That night they killed their sheep and prepared food and had a great feast, thinking that probably the next day they would all be destroyed anyway. On the fourth day just before sunrise, the old man in his grave sang the same words again and lowered the fourth finger as he finished his little song. Immediately he emerged from the opening in the form of a large Bálölöokong, and now Bálölöokongs were shooting forth from the ground with streams of water in all parts of the village, from the fireplaces in the kivas, in the houses from the water vessels, and in fact everywhere. Water began to fill the houses in the village. Soon the houses began to fall, burying many of the inhabitants under the falling walls. A number of them fled to the higher places on the east side of the village, where there was a large, strong house. In one of the houses a few old men climbed up on the shelves on which are usually placed the trays with corn meal in Hopi houses. Here they sat in a crouched position and turned into turkeys. The water rose so high that their tails began to hang into the water. It did not reach the houses in the eastern part of the village where the people had assembled. None of the chiefs were destroyed. So when they had assembled in the house mentioned the chiefs met in council and asked what they were going to do now. So they began to make báhos, took beads and turquoise, first crushed them and then ground them into powder. Of this powder they made two balls which they placed onto a tray on which they also had placed the báhos that they had made. There were a great many of these báhos. They then called the Village Chief's son, who had caused the destruction, and his sister, a very pretty maiden. They dressed up the latter in the same manner in which the Flute-manas are costumed, putting a white robe on her, over which they tied a white kilt, and an eagle-breath feather in her hair above her forehead, beads around her neck, etc. Her chin was painted black, white lines running from ear to ear over her upper lip.

The young man was clothed in a plain white kilt and black zigzag lines were painted on his legs, arms, and the back and front part of his body. These two were to drive back the Bálölöokongs. The water was still coming out of the ground and the Bálölöokongs still shooting swiftly through the water. The one that had been the old man, who was buried on the plaza, was the largest and most powerful of the Bálölöokongs and was still standing at the place where he

had emerged from the ground. The rumbling of the falling houses could still be heard. When the two were dressed, the young man took some báhos in his left hand, the mána took the tray containing the two balls and the rest of the báhos, and thus they began to wade into the waters. They made straight for the large Bálólookong, which was considered the chief of the water serpents. Arriving at the place where he stood, the young man grasped and encircled the serpent with both arms and pressed him down into the water, whereupon the serpents as well as the young man and his sister disappeared under the water and never returned.

Immediately the water began to fall and disappear in a comparatively short time, the powder of the beads and of the turquoise, which the mána had brought to the water serpent as an offering, causing the ground to dry and to become hard quickly because the powder was made of very hard substances. The water-serpents had all disappeared, but so had the young man and his sister. The place where the village had stood was full of mud and the people could not get there for some time yet. Everything was destroyed there. Only the old men who had been turned into turkeys survived. They had been very old and bald-headed, which is the reason that the turkeys to-day have no hair or feathers on their head. In one house, however, which stood somewhat high, two children, two little brothers, had been sleeping during the flood and had not been drowned, but they had very little to eat now. The younger one had found a little piki in a tray, which they ate.

The people in the eastern part of the village soon set to work to prepare to emigrate. They baked piki and made other food of the provisions that they still had left. Early in the morning the day after the water serpents had disappeared they took some of the food which they had prepared, and made a food altar (tonósh-pongya), eastward from the village. Packing up the things, and especially the food which they had prepared, they all passed by this food altar, the village chief at the head of the line. Each one took a little quantity of each kind of food that they had placed there and ate it. They then passed on. The ground was still soft and muddy from the flood. The two children that had survived in the village had not been found and were left. They soon became hungry and hunted something to eat. Occasionally they would find a little corn hanging on some of the walls that were still standing, or some other food. The older brother would carry his little brother on his back. In the evening they would cry because they were lonely. The turkeys that had been Hopi saw the children and pitied them, but, although they cried

over them so that the tears would roll from their eyes, they could not say anything to them. Finally one of the turkeys took such a pity on the children that he commenced to talk to them. "You poor ones," he said to them, "how will you take care of yourselves here? There is some corn hanging on the walls yet, but you cannot reach it. You go to the east there to those other houses. There the people made food when they left. There is a food altar standing there yet, of which you may eat!" So the children went there and found many trays full of piki standing on the ground. Of that they satisfied their hunger. They also found a few rabbit-skin blankets in a house and so they lived there.

The people that had left the village traveled on. One day the big Bálölöokong came out of the ground again and looked after the people. The place where he came out was now a large opening like a kóici (a cistern-like oven in which sweet corn is steamed). He was a very large serpent and (the Hopis say), as no one was there to put him back again, he remained standing there. The two children by and by consumed all the food that they had found there and they began to suffer. They wanted to go back to their house but saw that water serpent standing there, and so they were afraid and did not know how to get back to their house, but their food was nearly all gone. Bálölöokong saw the children and had sympathy with them. They were the children of his daughter so he was their grandfather. He cried over their fate, the tears rolling down his cheeks. Stretching up high, he looked whether the mother of the children had gone very far, and saw the people, as they had not moved away very far, but the children were still afraid to go back to their house. Finally the serpent began to speak to them in Hopi: "Come here. Come here. Be not afraid of me, I am your grandfather." The children looked up and listened when they heard somebody speak to them. So they went to the serpent, who said to them: "I am your grandfather. I pity you, but what will you eat here? There is some corn yet, but you cannot reach it, it is hanging so high on the walls. You find a place where there is some sweet corn strung on a string hanging on the wall; then pile up some stones, and climbing on the stones, throw some of the ears down with a stick. These you take with you as food and then follow your parents. They are not very far yet and you will overtake them. But whenever you get ready to go you come here to me first. Now you go and hunt a knife, and if you find one bring it to me, maybe I shall want to follow them sometime, too." So the children went through the houses and sure enough found a sharp knife of flint. They also found in one of the houses some corn

hanging on strings on the wall not very high up. They piled up some stones and loosened some of the corn-ears with a stick so that a good deal of it fell down. This they ate and satisfied their hunger. They intended to leave the next morning. "To-morrow we will follow our parents," they said. So the next morning early they went to their grandfather and said to him that they would now go. He asked them whether they had any food to take with them. They said: "Yes, we have wrapped up some of the corn that we have found strung up and hanging on some of the walls and that we have thrown down." He said: "You follow your parents, and I shall stand here and keep looking after you so that nothing will happen to you. But you take your knife and be not afraid, but cut a piece out of my back. This you take with you and give it to the chiefs and tell them: "This is a piece of meat from the Bálölöökong, and when at any time it does not rain you make báhos and rub a little of this meat among the paint with which you paint the báhos, and it will certainly rain." The children refused to cut out the piece of flesh, saying: "That will hurt you very much." "No, no," he said, "be not afraid." Finally they were willing, took the knife and cut out quite a large piece of flesh. They found that the meat was very tender and when they had cut out the piece the wound closed up immediately.

So they started after their people. In the evening they were very tired and slept all night. The next evening they were again very tired and slept on a ridge that was covered with pine-trees. The older brother carried his younger brother and also the food and he was nearly exhausted. They were also very thirsty and hungry, but they were so weak that they could hardly eat the hard corn. On the third day at about noon they were nearly exhausted and were very thirsty. They sat down under a pine-tree. Their food was also all consumed. As soon as they had sat down they fell over and fell asleep.

Cótukvngi,¹ the God of Thunder, lived in the sky and saw the children and took pity on them. He concluded to descend and help them. He took a gourd vessel full of water and some rolls of nuvá-muhpi (piki made of meal of fresh roasting ears) and then descended to where the children were. They were sleeping, their mouths were dry and parched. Soon the younger brother awoke and there somebody was sitting by their side, somebody very terrible. The personage had three very long horns or projections on the head, two standing sideways, and one standing upward on top of the head. They

¹ Usually called Cotukvngwuu

were of ice. His costume also consisted of ice and was full of little fringes or icicles that rattled all over his body. On the head he also had two large ice ridges representing clouds.¹

The little boy was very much frightened and grasped his brother and cried: "Get up, there is somebody here." So the elder brother jumped up and beheld the Cótukvngangi. He also was very much frightened and the two children embraced each other and cried. While the children looked downward, Cótukvngangi removed his mask and when they again looked up they saw a very handsome man. "Do not cry, do not cry," he said to the children, "here, drink; I have brought some water for you," and handed them the gourd vessel, from which they drank and quenched their thirst. He then handed them the food, and they ate it and satisfied their hunger. "You remain here," he said, "you remain here at least two or three days and eat and drink this, and when you have recovered and become strong then follow your people. They are not far away. They are right east of here." After he had said this and the children were not just looking towards him he rose again and disappeared in the sky. When the children looked for him he was gone.

So they slept there that night, stayed the next day and remained another night, and the following day at about noon Cótukvngangi again appeared to them bringing them some more of the same kind of food, also some water melons and drinking water. Cótukvngangi remained with them that afternoon and after the sun had gone down he began to talk to them, talking to them all that night. Cótukvngangi is the great warrior chief, and he now gave to these two youths the lightning and the thunder, and he told them how to kill enemies and that when they had killed their enemies they should take their scalps; and he taught them the songs that they were to sing when they returned from their war expeditions and after they had killed some one, and told them that when they came to their home they should throw the scalps into the kiva, on the cloud symbol made with corn-meal by the warrior chief. They should then cut out a round piece of bear skin which they should place on the floor in the kiva and encircle it by a line of corn-meal. The warrior who had brought home the scalp should sit on this bear skin for three days and three nights, and on the morning of the fourth day the warrior should wash his head in the kiva (tókasnaya). Then he should go to his home where his káamu,² should also wash his head. Then he should put the scalp which he had brought on a stick and

¹ Similar ridges are still made on top of the mask of the Tukwúnangw Kacinas.

² Clan aunts.

perform a dance on the plaza in which his káamu should accompany him.

After having thus explained to them many things about wars, and taught them many war and battle songs all night, it had become morning and he told them that now they should follow their people. He told them that their parents would probably not know them, but they would ask who they were, and they should then take hold of their mother and tell her who they were and she would then probably know them. Then Cótukvnangi returned to the sky. The lightning arrow (hóhu) and the thunder he had promised them, but had not yet delivered to them. He told them that whenever they needed them, wanting to go and kill some one, they should pray to him and he would give them those things. So the two brothers started off after they had refreshed themselves with the morning meal once more. Arriving at Homólovi¹ they came upon their people. They lived in two little villages, and in the one farthest north only a few people lived, and here they found their mother.

The older brother was still carrying his younger brother as the latter was very tired. "Somebody has come," the people said. "Who has come? Whose children have come? Where are you from?" they asked. "We are from way over there from the village," they said. "We have followed you. You have gone this way and our mother and our father are here and we have come after them." So they called the people together and said: "Come here and see if there is anybody here who did not bring their children with them," and then the people gathered around the children. The people commenced to ask now the different women whether there was any one who had failed to bring their children with them, but no one was found. They also asked the mother of the two children but she also denied. When no one could be found that would claim the two boys, they recognized their mother and went to her, taking hold of her hands, and said: "Our mother, we have come," then the mother remembered and acknowledged that her two children had remained in the house sleeping when they had fled, but she, of course, had thought that they had perished. And when she now saw her children before her, she embraced them and cried. So the children remained with their mother.

The people living in the smaller village were the Bátki-námu. Those living in the larger village were the people most of whom later constituted the Forehead clan (Kál-námu). The two youths then told the people about the piece of flesh that they had cut from the

¹ A place a few miles north of the present Winslow.

back of Bálölöokong, and had brought with them. So when the Bátki people made báhos they rubbed a little of this meat into the paint with which they painted the báhos, and then it thundered and rained. Before that it had rained only a very little, and hardly ever was there any lightning and thunder. After this there came heavy rains and weather, which made the Bátki people "Great Bátki" people.

The two youths grew up to be young men, but they became bad, warring and fighting the Hopi children and the other youths, and when they had grown up they remembered what their father, the Thunder, had told them. They said to each other: "We have now grown up, let us go out and ask our father for what he has promised us, and then let us go and kill some one." To their mother and the people they said that they were going to kill some deer, and so she prepared some food for them and they started off. In the evening they gathered some wood and built a fire. Cótukvngangi saw them and came down to them again. "You have now reached your object," he said to them. "Yes," they replied. "It is well that you have come," he said. "Close by here are some Apache, and whoever becomes a warrior for having killed them, he is a great warrior, because they are fierce. These Navaho do not amount to much, and it is well that you have come in this direction." So during the night he instructed them how to go out and kill the Apache, also teaching them some war songs. Hereupon he went home again. He first told them, however, that he would watch them, and that he would kill their enemies for them. They would do it, he said, but it would be he that would do it through them. Then when they were through they should come back again and he would come down again, then they would talk together and from here they should go back again to their home.

So in the morning they proceeded and soon came upon some Apache (Útsaamu). There were a great many of them, who at once became excited and ran towards them and began to surround them. The two brothers at once began to shoot arrows into the crowd for some time, but did not hit any one, neither did the Apache hit them. The brothers had put the lightning (tálwipiki) and the thunder (umúkpi) under their clothing. After they had been shooting for some time, they became tired, and the older brother all at once said: "Now then, it seems they are upon us. How long yet will this last?" Hereupon he drew forth the lightning and the thunder and aimed at the Apache and shot the lightning into the crowd. All their enemies were slain, their camps burned up, and the two brothers

laughed at their slain enemies. The Apache had previously made many raids on the Hopi at Homólovi, and for this reason the two brothers had finally gotten very angry and taken revenge upon their enemies.

Among the Apache warriors had been one very large and fierce one. This one they hunted up among the slain, scalped him and cut out his heart. Then taking the moccasins and costumes from all the slain, they returned. While they had killed all the warriors they had destroyed only one tent in which there had been women and children. This had been blown to pieces by the thunder. The objects in the other camps, in which the women and children were, they had left untouched. When they again arrived at the place where they had previously camped, Cótukvnangi again descended and talked with them during the night. He gave them further instructions with regard to warfare, but among other things he told them that they should not be the war chiefs among their people, but when they now came to their village, whomever they should select, on him they should throw the scalp which they had now brought, and he should be the war chief.

In the morning Cótukvnangi again ascended and the two returned to their home, singing war songs as they went along. They went, however, to the larger village, as in the village where their mother lived there were so very few people, and here the rejoicings and rites, to be mentioned presently, occurred. When they arrived at the village they were received by the shouts of their people, who surrounded them, and snatching away the trophies that they had brought with them, swung them around, by which it is said they were discharmed from any bad influence, and then they threw them among the people — a custom which was always observed when Hopi warriors returned from their expeditions.

While the rejoicings and wranglings were going on, the older brother took the scalp which he had been carrying on a stick while they were dancing, and forcibly threw it at one of the inhabitants from the larger village, saying: "It is you, you shall be our war chief. We give this to you. You shall lead us after this." Hereupon they followed him, going around the village four times. They then entered the kiva where the two brothers instructed them as to the rites to be observed in connection with their warfare. They drew the cloud symbol already referred to on the floor, whereupon the newly appointed war chief threw the scalp upon the symbol. They then cut out a piece of bear skin, sprinkled a ring of corn meal around it, and placéd the war chief upon it, where he had to remain for three

days. Hereupon followed the public war dance on the plaza on the fourth day (as already referred to on a previous page).

The people lived here in Homólovi a number of years, but how many cannot be ascertained. Finally they concluded to move on north-eastward because, it is claimed, there were so many mosquitos there which would sting their children and their people and caused great suffering. The Hopi say the reason why the people held out so long, although they always suffered from the mosquitos, was that they had such good fields there from which they raised good crops. The mosquitos are called by most of the Hopi salt flies (*šong-totoptu*), but they are also called *shípaúlavitu* by some, from which it seems the present inhabitants of the village of Shupaúlavi have derived their name. When the migrating party had reached a certain bluff, called Coyote Spring Bluff (probably about twenty-five or thirty miles northeast of Winslow), they remained there, but not very long it seems. Here they separated, the Bátki clan proceeding north-eastward to Aoátovi, the others going northward towards a place a few miles west of Matóví. Here they again remained for a number of years as they had good fields there. They finally proceeded farther north to a place called Náshiwamu (about a mile south of Shongápavi), where they probably remained about three years. Just as they arrived at this place, the sun arose, the upper part of the sun (his forehead, the Hopis say), just looming up above the horizon. For this reason they were ever afterwards the Forehead clan (*Kálnamu*). They made repeated efforts to get permission from the village chiefs of Shongópavi to move on the mesa into the village, but their efforts were unsuccessful. It seems that the chief had heard something of their doings in Palátkwapi, because he claimed that they were dangerous, bad people (*Núnukpantu*). In the third year they concluded that they would return to their previous home at Homólovi.

The chief of Shupaúlavi, which village, however, was not called by that name at that time, but was called *Wáki* (refuge house), heard that these people were going to return and so he went to them and invited them to move up to and settle down in his village, which invitation they accepted. They are still by far the most numerous clan in the village of Shupaúlavi. The village was from that time called Shupaúlavi, after the name of the new arrivals, who were called by that name because they had fled from Homólovi on account of the mosquitos which they called by that name. At that time Shupaúlavi was considerably larger than Shongópavi, the latter having lost a great many inhabitants a long time before, when the people of that

village killed a number of Spanish and destroyed their missions, on which occasion a number of Shongópavi fled to Shupaúlavi.

The chief of Shongópavi seems to have borne a grudge against Shupaúlavi, because later on he informed the Spaniards in New Mexico, probably at Sante Fe, that they should come and take away the inhabitants of Shupaúlavi, and said that this was the latter's own wish. So one time the news reached the villages that many Spaniards had arrived at Keams Canyon where they were camping. The next day they came to Wálpi where they inquired who it was that wanted to be taken away. The chief of Wálpi and the chief of Shupaúlavi were good friends with each other, and as soon as the Walpi chief heard about the matter he quickly proceeded to Shupaúlavi and informed his friends about it, saying: "The Spaniards have come because they have heard that you wanted them to come and take you east. They have come for you and for no one else." "That is false," the Shupaúlavi chief said. "It is not I that want that, it must be some one else. It is probably the chief of Shongópavi." "All right," the chief of Wálpi said, "you had then better go and meet the Spanish chief and tell him about it. You take some presents with you, perhaps a tûihi and a blue shirt. Give these to this Spanish chief, shake hands with him, embrace him, and tell him how the matter is." So the chief of Shupaúlavi wrapped up a tûihi and a blue shirt and went with his friend. When they arrived in the kiva where the leader of the Spaniards was, the latter, who was a powerful man, stood and looked at the new arrivals with his arms akimbo. The two men eyed each other for some time. Finally the Spaniard gave the Shupaúlavi chief his hand and shook it. The Shupaúlavi chief embraced him, the Spanish officer doing the same. All people present were crying. The chief at once drew forth the presents which he had brought, and handed them to the Spanish officer. "This is yours," he said. "I have heard that you came to get my children and my people. It is not I that wished it, it must be some one else. It certainly is not I." The Wálpi chief then asked the officer: "Is this the man that came to you and said that he wanted you to come and get his people?" "No," the officer said, "this is not the man." "Thanks, thanks, thanks," the Hopi said on all sides, and came and shook hands with the officer. "Thanks that this is not the man."¹

"No," he repeated, "I never wanted that, it must be the chief of Shongópavi." The officer then said that the next day he would

¹ The Hopi say that the chief of Shongópavi was a Powáka (sorcerer), who was able to fly when he wanted to do so. He had been over in New Mexico during some night and had informed the Spanish chief himself, being back the next day.

bring his soldiers to a place west of Wálpi where there was a large pool of water at that time. He said that they were tired and would rest there awhile. He also explained that they had brought with them a good deal of clothing which they had wanted to give to the people which they had expected to take along. "Now," he said, "What shall we do with these clothes? You tell your people that they should come to-morrow when we are camping there at that water and visit us, and if any of them have anything that they would like to sell we would like to trade with them, giving them clothing which we have brought along, and taking back some of your things."

The Shupaúlavi chief consented to this and went home and told his people about it. All were very happy now that the impending danger had been averted. The next morning after they had eaten their breakfast the people from all the villages proceeded to the camp of the Spaniards where they were trading all day. In the evening the Hopi all returned to their villages, the Spaniards camping there for the night. In the morning after breakfast the latter returned.

After that the Spaniards never encroached on the Hopi any more, but the Shongópavi chief, whose village at that time was very small, spread the news that the Spaniards would come back again some time to Shupaúlavi and get them. This so scared the people at Shupaúlavi that a majority of them left the village and moved over to Shongópavi, which it is said accounts partly for the small number of inhabitants in the village of Shupaúlavi.

13. THE REVENGE OF THE KATCINAS.¹

Halíksai! This place, Kaótúkvi, is somewhere east of the Pueblo Indians, and a long time ago many people lived there. West of them was a large mountain like the San Francisco Mountains (near Flagstaff). In these mountains lived many Katcinas. Those people sometimes had ceremonies (híhta totóka yúngwa), but they did not yet know the Katcinas.

One time some of the Katcinas also assembled in their kiva in the mountains, and dressed up, getting ready for a dance. They then descended and came to the village in the night, where they commenced to dance on the plaza. The people were still sleeping, but soon heard the noise of the dance and arose and came to the plaza. Here they saw the Katcinas dance. The latter, however, did not accompany their dance by singing.

By the side of the line of dancers danced a Katcina Uncle (Kadcina

¹ Told by Pühúnómtiwa (Oraibi).

Táha). The people, not knowing what or who the dancers were, became angry and concluded among themselves that they wanted to kill them. The Katcinas heard what the people said about wanting to kill them and ran away. West of the village they jumped from a bluff into a large crack. These were the Snow (Nūva) Katcinas, the Uncle being a Hotóto Katcina. The Katcina Uncle was in the lead when they jumped in the crack. Here the people who had followed them set fire to them and burned them up. The Katcina Uncle who was at the bottom was not burned. Early in the morning he crept out and returned home to the mountains, singing the following song as he walked along:

Tanayo, tanayo,
 Kayohatii! kayahatii!
 Tanayo, tanayo, tanayo, tanayo
 Kayohatii! kayahatii!
 Nahanahay, Hotóto, palaka.

I myself (the) Hotóto emerged. } The meaning of this line
 } only could be ascertained.
 Shiwana towitowi ahaha (a) cloud.

Towiwikaliyoyokana yaaahihi h- h-; h- } The "h," with a ris-
 } ing inflection to imi-
 Towiwikaliyoyokanayaaahihi h- h- h- } tate sobbing.

The Katcinas living in the mountains had fields at the foot of the mountains where they were planting corn and watermelons. Here the Hehéa was hoeing with a wooden hoe (wíka), still used by the Hehéa Katcinas in their dances. It was early in the morning. All at once he heard somebody singing, raised his wíka and listened, but just then the singing stopped. The Katcina again commenced to hoe, and again heard the singing. Listening again he heard the singing and the sobbing and behold! somebody was walking along crying.

When the Hotóto arrived at the Hehéa Katcina the latter asked: "Why are you walking along saying something and crying?" "Yes," the Hotóto replied, "We were there in the Hopi village dancing, then they came out and threatened to kill us, so we ran away and jumped into the gulch west of the village, and there we were piled up, and all were burned up by the Hopi except myself. I had jumped in first and was not burned and escaped unharmed. That is the reason why I was moaning as I went along." The Hehéa Katcina then also commenced to moan as follows:

Ochitana, iyawa, iyava

Ochitana! iyava, iyava.

Alas! (This is the only word of which meaning could be obtained.)

Hininiya ihihi io hiiohiio, h- h- h- h-

Hereupon they both went home into the mountain where there were a great many Katcinas, men, women, youths, and maidens. "Why do you come alone?" they asked the Hotóto. The latter hereupon repeated what he had said to the Hehéa Katcina. "We shall sometime take revenge," said the chief of the Katcinas, and ordered the Katcinas to assemble and to dress up. Hereupon they made it hail for three days. Early in the morning of the fourth day they caused a cloud to rise which hovered over the mountains. This was their emblem or standard (nátsi); it was a very beautiful cloud. Then the Katcinas ate their morning meal.

The people in the village saw the cloud. They had gone to their fields early in the morning for they had many fields around the village. After breakfast many more clouds began to rise above the mountains, towering upon each other. They soon spread out and during the afternoon they covered the sky, coming up from all four sides. The corn of the Hopi had at this time begun to mature and the people felt very happy over the clouds. They expected that they would have a good rain now. Towards noon it began to thunder and to rain in the mountains and the clouds began to move towards the Hopi village. When they had arrived there it was thundering and lightning and it rained great hailstones. All the crops were destroyed, and even the people, although they left their houses and fled to the kivas, were killed. Only one man and one woman remained alive. When everything had been destroyed, the clouds said: "We will stop now and return," and then they began to disperse in all directions, some of them returning to the mountains. The Katcinas were then happy saying, "Now we have revenged ourselves, let it be thus." The woman that had been spared again bore children and the village was by and by again inhabited.

14. HOW THE CIRCLE (PÓNGO) KATCINA AND HIS WIFE BECAME STARS.¹

Halíksai! In Oraíbi the people were living. In the north-western part of the village was at that time a kiva called Hāmís-kiva. Somewhat south of this kiva close to the present site of the Hanó-

¹ Told by Lománōmtiwa (Oraíbi).

kiva lived a maiden. She persistently refused to marry any young man in the village. At Red Sand (Palánvisa), a place north-east of the village, some maidens were playing the game "Jumping over the trays." The maiden mentioned above never played with the other maidens, but one time she went out intending to play with the maidens. When she came to the edge of the mesa she sat down and watched the other maidens play. A young man dressed in a blue Hopi blanket came by and asked her why she did not play with the other maidens. "Yes," she said, "I never play with them." Hereupon he sat down beside her and they talked together a little while, then the maiden returned to her home.

In the evening she was grinding corn. While she was grinding a Katsina came to the village, danced first near the Coyote (Ish) kiva, then at the Singer (Táo) kiva, then at the Public plaza (Kiconvee), then at the Wrinkle (Wíkolapi) kiva, and finally at the Hámis-kiva. Hereupon he left the village. The next morning the mána again proceeded to the place at the edge of the mesa where she had been sitting the previous day, and again the youth joined her. This time he asked her if she would marry him if her father and mother were willing. She consented. He told her that if they were willing he would come and get her the next day. He then told her that he was the Katsina who was dancing in the village, saying that he would again dance at the same places as usual, and then after he would be through she should come and meet him at "The Place-Where-Scalps-are-Dressed" (Yóvutzrhrokwanpi). Hereupon they parted.

In the evening she was again grinding corn and the Katsina again went through the village dancing at the places mentioned, and singing the following song while he was dancing, singing the same song at each place:

Achípolaina, achipolaina,
 Koohochunisha, kowishkúnishaa,
 Palainaiya ————— —aya.
 Waa-i-aha-ihihí.

The mána had in the meanwhile obtained the permission of her parents to marry the youth. The mother filled a tray with meal for her, with which the mána proceeded to the place named by the Katsina. Here she was met by the Katsina after he had made his round through the village. From here they proceeded to the place called Kocántúika, a bluff named after a certain plant, kocána.¹

When they arrived here they saw a kiva and a light in it. A voice called out from the kiva inviting them to come in. They en-

¹ *Phellopterus multinerva*.

tered and found here a great many different Katcinas. The youth was the Circle (Póngo) Katcina. Hereupon the youth handed the mána some píki made of fresh roasting ears, and also some water-melon slices, which she ate. They then remained in this kiva, the mána preparing the food for the Katcinas, and the latter preparing the bridal costume for the mána. Every night the Póngo Katcina would go to the village and dance, as already explained. When the bridal costume was finished the mána went home in the same manner in which brides go home to-day. Her husband followed her, so they lived in the house of her parents after that. Her parents now found out that the husband of their daughter was a Katcina.

By and by she bore two children, which were also Circle Katcinas. One time the young mother was drying corn-meal, stirring it in a pot over the fire. When she was done with this she left her house and went to the edge of the mesa outside of the village. Her husband had gone to visit the Katcinas at the Katcina kiva mentioned before. While the woman was outside of the village some one approached her. It was the Hotóto Katcina. He told her that she should go with him, to which she consented. They descended the mesa south of the village and went southward to Shongópavi. When the Circle Katcina returned to the house he found his wife gone. Following her tracks, he found that she had gone away with some one, and soon heard who it was that had taken her away. He returned to the house, took his two children and went with them to the Katcina house already mentioned. Here they remained. The two little Katcinas learned the Katcina songs and dances.

After a while the father and his two children concluded to try to find the mother of the two youths. So the people cooked some roasting ears and other food for them, whereupon they proceeded to the village, taking the food with them. Here they danced at Pisávi, a place a short distance east of the Pongóvi kiva. While they danced they sang the following song:

Ahahahahai ahahaai
 Ahahahaha ihihihihíhi
 Umungu uyungnaya
 Umungu uchioli
 Ahahahahai ihihihíhi-hí-hí-hí.

When they were through singing, the father asked the women among the spectators whether some one would not nurse the children for these roasting ears that they had brought with them, but no one was willing. They went to the plaza, repeated their dancing and

singing, whereupon the father again asked the women that some one nurse his children for the roasting ears, but no one was willing. They then proceeded to the Coyote kiva, where the same thing was repeated. No one being willing to nurse the two children, they left the village and when they came to the last row of houses, where the Katcinas often rest when they have dances now, a woman approached them declaring that she was willing to nurse the children. After she had nursed them and they had given her the roasting ears, they left the village along the trail leading south-eastward. Here they traced the mother to Sikákvu, a bluff on top of the mesa about three miles southeast of Orafi.

Here they found a kiva where they heard some one singing the following song:

Tcihihihio tcihihiokaaha,
Tcihihiokaaha tcihihiokaaha,
Ha, ha, ha!

It was the Haháii Wuhti, who was opening comíviki as she was singing. When they heard the song they looked into the kiva and were noticed by the Haháii Wuhti. "Oh!" she said, "here I am meeting you with this song. Recently somebody was fetching your mother by here." The three went into the kiva and were invited to remain over night. They were fed by the Haháii Wuhti the comíviki. When they had eaten they danced, singing the following song:

Ahahahaihaiiya toywihihioyohokahai,
Ahaahaaihaiiya toywihihioyohokahai,
Ocarasotikiihi, polaihainahai,
Kahaahaowkuruhukahai, koawaikurukahaihai.

In the morning they proceeded eastward. In the evening of the next day they arrived at a place called Owl Spring (Móngkba). Here they found another Haháii Wuhti in a kiva, who was also engaged in opening comiviki. She was singing the same song that the other Haháii Wuhti had been singing. When the three arrived they looked into the kiva. When the woman noticed them she said, "Utí! here you some one is going about and I am meeting you with this song. Recently some one fetched your mother by here." They went in and were fed by the Haháii Wuhti, whereupon they again danced and sang the same song which they sang at the place of the other Haháii Wuhti. They stayed over night at this kiva, and during the night the Haháii Wuhti went to Kí'shiwuu, where many different kinds of Katcinas had a dance. When one party had danced and gone away, another party would come and perform their dance and leave.

Then another party, and so on. When all had danced, Haháii Wuhti returned to her home and told the three Circle Katcinas about the dance. She told them about it; then they also went and performed a dance at Kí'shiwuu, which, it seems, was not far away. When they were through they again returned to Móngkba. Here they remained until it became morning.

In the morning Haháii Wuhti again went to Kí'shiwuu to be present at another dance, the three Circle Katcinas remaining behind. When they had all danced Haháii Wuhti again invited the three Katcinas. The people who had seen them in the last dance during the night and had not observed them during the day were waiting for them, thinking that they probably would come. They went over and also performed their dance. Before they went over Haháii Wuhti told them that their mother was at Kí'shiwuu and that she would see them dance and she would certainly be anxious to return with them. They performed their dance on the public plaza, singing the same song that they had sung at the places of the two Haháii Wuhtis. When they were through they again returned and soon met their mother, who had recognized them and had gone before them. So they took their mother back with them.

Before they reached Móngkba night befell them, so they stopped. The father said to the two children they should go ahead to their grandmother, the Haháii Wuhti, which they did. He then took a pointed stick and killed his wife with it by thrusting it into her throat. Leaving the body at the place, he followed his two sons, but before he reached the place where they were the skeleton of his wife followed him. The two boys had safely gotten into the house of their grandmother, but their father ran away, being followed by the skeleton. He finally arrived at the First Mesa, rushed into the village of Háno and there into a kiva where a number of women were making jugs. He begged them to hide him as something was pursuing him. Hereupon one of the women hid him under a pile of clay which they were using for making their pottery. The skeleton then arrived, saying, "Havá! Did my husband not come here?" she asked. "No," they replied. "Yes," the skeleton said, "because his tracks end here," and hereupon she entered the kiva. She threw aside all the piles of clay and material that was lying there, and finally came to the pile under which the man was hidden.

When he noticed that she was close by he jumped up, ran up the ladder and westward towards Wálpi, being pursued by the skeleton of his wife. In Wálpi he again entered a kiva. Here they were practicing a war dance. "Hide me quickly," he said, "some one is

following me." "Come here," they said, and handed him a drum. So he beat the drum. The skeleton soon arrived and entered the kiva after having spoken the same words as in Háno. She shoved the dancers aside, but when she came to the one who was beating the drum, he threw aside the drum and rushed out, running to Mishóngnovi. Here he again rushed into a kiva where they were assembled for the Lagón ceremony. The women were making trays. He again asked to be hidden as he was being pursued by some one. One of the women told him to be seated in her lap, which he did. She covered him with a tray that she was working on and continued her work. Soon the skeleton arrived, asked the same questions, and was again answered in the negative. She came in, looked around, driving the women from one place of the kiva into another, until she arrived at the one who had her husband. When he saw that he could not remain hidden he rushed out and ran towards Shongópavi. Here they also were assembled for the Lagón ceremony and the same thing was repeated that took place in Mishóngnovi.

From here he ran towards Matóvi (about fifteen miles south of Shongópavi). At this place the Flute society had a ceremony. They were assembled at the spring when he arrived. He again repeated the same request to be hidden, as he was being pursued. They told him to go into the spring to a certain sunflower stalk that was growing in the spring. This he should mount and hide in its top. He did so. When the skeleton arrived and asked whether her husband was not there the Flute priest told her, "Yes, he has entered the spring." So she went to the edge of that spring and entered it. Looking into the water she saw the sunflower stalk reflected in the water and on top of it her husband. Thinking that he was in the water she dived in and disappeared.

The pursued man came down and joined the Flute players. On the fourth day they heard somebody pound yucca roots in the water. When the sun rose the woman came out of the water, dressed in a bridal costume, and carrying in her arms a reed receptacle which contained another bridal robe and the white belt. She appeared in exactly the same manner as the newly married bride appears on the morning when she returns from the home of her husband to that of her own mother. When she came out the two priests called the two together, placed them back to back, made a road with sacred meal for each one; the one road southward, and the other northward. The priests told them to proceed four steps, each one in the direction they were facing. Then they should turn and meet again. But the man returned when he had taken three steps instead of four. The Flute

priests were very angry and called at the woman to run. She started, and her husband started after her. "You shall always follow each other this way," the Flute priests said. They both ran westward, and are still running in that way. The two stars, Nangósohu pursue each other because one constantly follows the other, sometimes overtaking it and then again remaining behind, are these two personages.

15. THE KOKÓSHORI KATCINA AND THE SHONGÓPAVI MAIDEN.¹

In Shongópavi they were living, and over there at Kíshiwu² the Katcinas were living, and the Kokóshori was going about at the Hopi village. But he was stealing the Hopi children, and (one time) a Shongópavi woman went to get water and her child followed her, crying. The mother threw a stone back because she was angry. The child now was afraid and sat down there and cried there. Thus the Kokóshori arrived and pitied it. Now he said (to the child): "Oh! now why do you cry?" The child said, "My mother has been hurting me." "Let us go to my house," he said. The child was a little girl.

Now the child sat upon the back of the Katcina and the latter took it along. They now arrived at the village of those who lived at Kíshiwu. There were a great many Katcinas. They saw somebody coming carrying a little girl. Now, those Katcinas were glad. "You, whom do you bring there?" they said. Now the Hahái Wuhti was very happy. "Ishuní!" she said. Now he put it down. "Where did you get that?" said the Hahái Wuhti. "I went about at Shongópavi and the mother of this one went to get water, and this one followed her, and alas! she threw at it with a stone, and I pitied it and have brought it." And now they pitied the child. "Very well," they said. "Alas! Why is it thus." Now they fed it. The Hahái Wuhti spread out pövölpiki, handed the child a vessel with peaches, she also cut up melons, split a watermelon, and laid before it some steamed corn. Having done this she said, "Now eat." And the child ate. When it had eaten a little it was satisfied.

After that it lived there. Now they always provided food for it. And because it ate this food it became big very soon. But now it became homesick. In the night the Katcinas danced. After the dance they would distribute steamed corn, watermelons and melons, but the child would only eat one occasionally, because it was homesick. It did not talk, it was sad. Now they said, "Come, let us

¹ Told by Lonávāntiwa (Shupaúlavi).

² This name is spoken differently in different villages: Kíshiwuu, Kíshiwu, and Kíshiwu.

take it to the village." Now the Kokóshori went to look after the father and the mother, and, alas! they too were homesick. They only lived a little yet, they were very homesick. They were no longer sitting up because they were so homesick. When he returned to Kíshiwu he said, "Why, your parents are very homesick." And now they who lived there busied themselves. "Now then, dress yourself," said the chief, "when you are dressed we shall fetch you."

Now they all put on something and now the Katcinas came and fetched the child. But the little girl had on an atóó and a beautiful belt and a pretty dress and some fine moccasins. But a Qóoqóqlóm carried something in a burden basket on his back, a melon, peaches, and watermelons, etc. All the Katcinas brought something to eat. When they came to the village it rained very hard. So they arrived at Shongópavi. They did not arrive dancing, but singing and walking. They sang as follows:

Kokooshori, Kokooshori, Kokooshori,
 Hakipa tiwungwiniyata
 Whose raised (we),
 Okwatowakae. Yuyata, Nayata
 Because (we) pitied (her). Mothers, fathers,
 Amutpipoo kachiyata nawoto.
 In front of them or their home heard (the girl)
 Katchiyata nawoto hap itamu,
 The home (of) having heard now we
 Ohokio! mana wungwupui
 Alas! maiden bringing up (her)
 Soon shuhtokinihihi.
 Not will forget.
 Ahayahai Kokóhoshori,
 Kokohoshori shori
 Ahahaha ihihihihih.

They now arrived (at the parents' house). "Now go up, here you live," they said (to the girl), so she went into the house, but her mother was sleeping. "My mother, get up, my father, get up. I have come," said the little maiden. Now they looked up a little, and recognized the child. Now they sat up quickly and embraced the child at once. Now the father also did so. The maiden now cried, but she was now comforted and was happy. They now revived and they were good. Now they (the Katcinas) came to offer some food. Now they ascended to the house and entered it. The Qóoqóqlóm had wrapped up some meat and laid it down. He also laid

down some peaches and watermelons, so that everything there became filled up; and they also now distributed some among the people. Having done that they went home. "You must at once send your father," the Katcinas instructed the mána, "then your father will make the following announcement:

"You people that are living here, thus I am informing you; from your houses there you must come down. Now you know our friends have brought something for us, and now you must all put that away somewhere, and to-morrow, when the sun shall rise, then we shall examine it."

The Katcinas now went home, and the rain clouds went home, and hence it did not rain, and the people were now thinking: "Why did he announce that we should clean our houses?" but the people now slept. Now, in the morning the sun was rising and they looked through their houses, and they were filled with everything; corn ears, watermelons, melons, meat, beans, and with everything. And from then the people were rich on account of that maiden. So they were very happy.

But when after a while they had eaten all that, they had no longer meat to eat. The maiden now became homesick after Kíshiwu, and she thought of going there. She became sick and died, and on that account she went to Kíshiwu, and there she is now living.

16. HOW BALL-HEAD (TATCIQTÖ) WEDDED AN ORAÍBI MAIDEN.¹

Halíksai! In Oraíbi the people were living. At the place where Tuvá-mána now lives, right east of the public plaza, lived a maiden who persistently refused to marry any of the young men of the village, although many of them were wooing her. North of the village at Achámali, lived an old woman with her grandson. "My grandmother," he said to her one time. "What is it?" she answered. "Yes," he said, "I am going to visit that maiden there in the village, and see whether she will not marry me." "Alas!" she replied, "she will not want you." "I am going to try it anyhow," he answered. So one evening, after they had eaten, he put his wildcat robe on, of which at that time nearly every young man had one, and proceeded to the village. It was moonlight.

When he came to the house he stood outside at the corner of the house. The maiden was grinding corn opposite an open window. He went up to the place where she was grinding corn, looked through the opening, and saw that she was very busy grinding corn. "Stop

¹ Told by Macáhongva (Oraíbi).

a little," he said. She stopped and asked: "Why do you want me to stop?" "Yes," he said, "I came to you." "Who are you?" she asked. "Yes," he said, "it is I." And hereupon she began to guess, mentioning many names of young men in the village, and asked whether he was that one or that one. Finally she said: "Are you not living north of the village there?" "Yes," he answered. "So you are that one," she said. "All right, I am willing that we should live together." "That is what I came for," the young man said. "Very well," the maiden replied, "I shall ask my mother, and if she is willing, we shall live together. So you go home now and sleep."

After he had left she went down and spoke to her parents, telling them that the young man living north of the village at Achámali had asked her to marry him. They said that they would be glad if he would live with them and he was welcome. "If he has not spoken a falsehood he will certainly come back again," they said. Whereupon they retired for the night.

When the young man arrived at his home, he was asked by his grandmother what he had found out. "Yes," he said, "I have good news; she is willing." Hereupon they too retired for the night. In the morning the grandmother said to her grandson: "You have a big field here. Some of your corn has certainly matured, so you prepare some steamed sweet corn." "Very well," he said. So he gathered some sweet corn-ears, heated his oven, and threw into it a good many corn-ears. In the evening they were done. He took them out, took off the husks, and strung the corn-ears on strings of yucca leaves, preparing about ten bunches of corn ears. By this time the sun had gone down. After a little while he wrapped up the corn-ears that he had strung up, and proceeded to the village.

The maiden was still grinding corn. He left the presents on the ground in front of the house, on the plaza, and went up. "Have you come?" the maiden said. "Yes," he replied. "Very well," she said, "come in." Hereupon he went down, got his bundle, and brought it in. A fire was burning at the fireplace. He took a seat by the side of the fireplace. The maiden stopped her grinding and took a seat on the opposite side. The young man had a mask on with three nodules on top, from which small turkey feathers were suspended. It was the Ball-Head (Tatciqtō). He handed the maiden the sweet corn-ears that he had brought, saying to her, "You take this and eat it." She was happy and thanked him for it. "Thanks," she said, "on your account I shall eat it." Hereupon she took part of the corn down to her parents who were also glad, and ate of it because they were new corn ears.

Returning to the room where the young man was sitting, they conversed together for a while. "Very well," the maiden said, "I shall now save the corn-meal that I am grinding, then sometime I shall come over to your house." Whereupon they separated, the young man going back to his house, and the mána also retiring for the night. Hereupon the maiden ground blue corn for four days. On the fifth day she ground white corn. Every evening the young man brought over some fresh sweet corn-ears, which the people of the house ate. In the evening of the fifth day he did not bring any, but he came to fetch his bride. She and her mother filled a large tray full of the white meal, tied it up in an atóö, which she then took in her hands, and followed the young man to his house. When they arrived there he went in first. His grandmother welcomed the maiden to her house and invited her repeatedly to come in. The young man also told her to come in.

So she entered. She first handed the tray with meal to the grandmother, who thanked her for it, and put the meal away. They then ate the evening meal, which consisted of corn, melons, and watermelons. After having conversed for some little time they retired for the night, the mána sleeping with the grandmother. Early in the morning when the yellow dawn was appearing the grandmother and the maiden went out to kúivato (to make prayer-offerings, consisting of sacred meal, to the dawn and rising sun). Returning to the kiva, the grandmother got out four Kohoníno trays (chukúvotas) and a lot of corn, which the mána was shelling, filling the four trays. When they were filled, the grandmother told her grandson to go and call his animals.

He went out and called them by saying "pi-pi-pi-pi!" whereupon a great many chickens came running to the kiva. When they had come in, the young man first took one tray, scattering the corn to the chickens. When they had eaten that he scattered the corn from another tray, and so on until they were all emptied. He then told them to sit down on the banquette that was running along the wall all around the kiva, which they did. The four empty trays he placed in a row north of the fireplace. Hereupon he said to the chickens: "I am going to sing for you now, so you listen to me attentively, and then afterwards sing the same way."

Hereupon he hung a little drum over his shoulder, gave a signal on the drum, when all the chickens looked at him and listened attentively, while the young man sang the following song, accompanying it by beating the drum:

Aha ihi aha

Kowakoho ngumanta (The chicken was grinding meal),

Angwushihi ngumanta (The crow was grinding meal),

Takahayakwi, tanaymahka.

Ahaha! ihihihihii!

The mána was sitting near the fireplace. While the young man was singing the song, the chickens all swayed their bodies from side to side to the time of the singing, and by doing so ground the corn which they had taken into their bodies. When he had sung the song five times he said to the chickens: "Now then, come and vomit your meal into these trays." So one after the other came and vomited the meal which it had ground in its body into the tray. It was very fine white meal. When they were all through they left the kiva.

In this way the chickens assisted the maiden in getting all that corn ground quickly, so that she did not have to grind it herself as is usually the case. This meal they then used afterwards. But the young man had no cotton, and so no bridal costume was prepared for the bride, for which she was sorry. The young man, however, was a hunter and often brought home rabbits and other game. After the maiden had lived there awhile the grandmother said to her: "Now then, you have been here a long time, you prepare some good food." This the mána did in the morning, preparing some píkami and other food. The young man again went hunting and returned with rabbits. The grandmother prepared a great deal of nõqkwiwi. In the evening they spread the food on the floor, filling a great many bowls and trays. When they had spread out the food the grandmother went out and called out: "You my neighbors here, come in and eat, and be not slow about it, but come in and eat."

Hereupon the three sat down and commenced to eat. While they were eating the people began to come in. The first one that came in carried under his arm a large white bridal robe; the second one a small bridal robe; the third one a white knotted belt; the fourth one a pair of bridal moccasins; and the fifth one a reed receptacle. Having placed the same on the floor, they sat down and ate. Hereupon they exhorted the young man, saying to him that when he would now take his bride home and live there in the village he should be good to the people and he should not be angry at them, but should benefit them, whereupon they left the kiva.

Early in the morning the grandmother made some yucca suds and washed the mána's head. When her hair was dry she took her out and sprinkled meal to the rising sun. When they returned she

dressed her up in the bridal costume. The young man put four water-melons in a blanket, and just as the sun was rising they all went out, the grandmother sprinkling a road of meal for her children, and then told them to go on now, whereupon they proceeded to the village, to the house of the bride. Arriving at the house they were welcomed by the mother of the bride who took the bridal costume and also the watermelons, which the young man had brought and put everything away. Hereupon the young people lived in the village, and as the young man was a Kacina the village prospered, it always rained and they had much to eat. But by and by his wife went astray, at which her husband became angry and left the village, returning to his house again. After that it did not rain so much, the people became poor, and it is still that way.

17. THE AHÖLI AND OTHER WÁLPI KACINAS.¹

Alíksai! In Wálpi and Sitcómovi they were living, but not at the places where the villages now are, but where they used to be. In Wálpi lived an old man, the Ahóli Kacina. He had with him a little maiden who was his sister, the Kacín-mana. As he was very old and feeble this maiden would always lead him. In the other village, Sitcómovi, lived a youth with his old grandmother, and as she also was very feeble he took care of her and used to lead her. One time the Ahóli and the little maiden went to their field south of Wálpi where they wanted to plant. They carried with them little pouches containing seeds. In their field was a báho shrine, and when they came to their field the Kacina first deposited some prayer-offerings in the shrine, first some corn-meal and then also some nakwákwois which he drew forth from his corn-meal bag. This bag he had tied around his neck.

In this shrine lived Múyingwa and his sister Nayágap Wuhti. "Have you come?" Múyingwa said. "Yes, we have come," they replied. "Thanks," Nayágap Wuhti said, "thanks, our father, that you have come. You have remembered us. No one has thought about us for a long time and brought some offering here, but you have thought about us." And she began to cry. Hereupon Ahóli gave to each one a stick upon which some nakwákwois were strung, and also some corn-meal. Hereupon Nayágap Wuhti was crying still more. "Yes, we have come here," the Kacina said, "we are pitying our people because they have not had any crops for a long time, and now we thought about you here and have

¹ Told by Kúhkuima (Shupaúlavi).

brought these prayer-offerings here. And now you pity them and let it rain now, and when it rains then a crop will grow again and they will have something to eat, and they will then be strengthened and revived, because they are only living a very little now.

Hereupon he took out his little bundles of seed and gave to the goddess a small quantity of yellow, blue, red, and white corn as an offering. These he placed before her on the ground. The two deities then arose. Múyingwa had in his left hand a móngkoho, móngwikuru, and a perfect corn-ear (chóchmingwu). These he pointed upwards towards the sky. The female deity held in her hand a squash, which was filled with all kinds of seeds, and as Múyingwa pointed up the objects towards the sky she raised the squash with both hands, and then forcibly threw it on the ground on the seeds which the Ahóli had placed there. "There," she said, "in this way I have now planted for all of your people these seeds and they will now have crops." Hereupon Múyingwa handed the objects which he held in his hand to the Kacina, saying, "You take these with you and with them you produce rain and crops for your children, the people in Wálpi."

So the Ahóli and the Kacín-mana returned, first going to their booth, or shelter (kísi), that was near by in the field. Here they partook of the food which they had brought with them. "Thanks," the Ahóli said, "thanks that our father was willing. We shall not now go back to the village in vain." "Yes, thanks," the mána also said. Hereupon they returned to the village. It was now late in the afternoon. As they passed the top of the mesa upon which Wálpi is now situated, they heard somebody singing on top of the bluff, but they went on, and arriving at their kiva they sat down north of the fireplace and smoked over the objects which they had brought with them. "Thanks that we have returned," the Ahóli said, "that we have not been too late for our people. We shall now possess our people." And as they were smoking and thus talking somebody came and entered the house. It was the youth who lived with his old grandmother in Sitcómovi. He came in. "Thanks that you have come," he said, "thanks that you have come and provided something for our people here," whereupon he shook hands with them. "Sit down," Ahóli said, "and smoke, too." So the youth filled the pipe with tobacco that he had brought with him and also smoked over the objects. He took special pains to blow the smoke in ringlets upon the objects. After he had done that four times, also praying to the objects, they became moist so that the water was beginning to flow from them, indicating that their efforts

had been successful and that these objects would produce rain, which was symbolized by this moisture.

Hereupon the youth prepared to return to his home, but Ahóli restrained him and said: "Now, to-morrow when the sun rises we shall make a prayer-offering and you must do the same, because when we came we heard somebody sing away up there somewhere." So early the next morning they dressed up in their costumes, the Kacina being dressed in a túihi, a kilt, and his mask; his body also being painted nicely. In his right hand he carried a stick, natóngpi, to the middle of which were tied beads and a bundle of báhos. In his left hand he carried the objects which he had obtained the previous day. The mána was dressed as the Kacín-manas are yet dressed to-day. She carried in her left arm a tray (póta), containing different kinds of seeds. They proceeded to a báho shrine west of the present village of Wálpi, half-way down the mesa. Here they sprinkled a little meal to the sun and on the shrine, this little rite being called kúivato. As they were performing this rite they again heard the same voice singing on top of the mesa, which they had heard before.

There were then no villages on top of the mesa, but the shrine of Taláwhtoika was there already, and at this shrine some one was singing. When looking up they say that it was the Big-Horn (Wopákal) Kacina. Hereupon they returned to their house, but immediately started up on the mesa to look for and meet the one that they had heard singing. So they went up and reached the top of the mesa somewhat west of the bahóki. Here they noticed some one dressed in a white mask with very small openings for the mouth and eyes. His body was also white and he wore a thin bandoleer with blue yarn over his shoulder. He was standing by the side of the shrine shaking a rattle of bones slowly up and down. After having shaken the rattle four times he started off. "Wait," the Ahóli Kacina said, "wait, we have heard some singing up here and want to see who it is." "Yes," the other Kacina, which was the Áototo, replied, "yes, I am not singing, but we are two of us here, and the other one was singing." By this time the Big-Horn Kacina came from the west end of the mesa holding in his left hand a bow, and having a quiver strung over his right shoulder. He had a green mask with a big horn on the right side and an ear on the left. He wore a nice kilt, nice ankle bands, and his body was painted up nicely. When he arrived at the shrine he asked the Áototo: "Why do you tarry here?" "Yes," the Áototo replied, "these are detaining me." "Why?" the Big-Horn Kacina asked. "We heard some-

body singing here," the Ahóli replied, "and we came up here to see who it was, and so it is you. Now, what do you think," he continued, "let us go down all together and then we shall possess the people," and he told the Kacinas about what they had obtained and were going to do. So the two Kacinas were willing and they prepared to go down.

The Áototo took the lead and was followed by the Ahóli Kacina, and the mána, the Big-Horn Kacina coming last. This way they went down a part of the way at a place west of the present village of Háno. Here they made a báho shrine (bahóki), erecting some stones as a mark between the villages of Háno and Sitcómovi. This shrine is still there. They then went farther down to the present gap north of Háno to the large shrine with the twisted stone which is still there. Here they met somebody coming out of that shrine and then going up and down there. It was somebody dangerous (núkpana), who had large protruding eyes and a big mouth in his mask, and many rattles around his body and along the front part of his legs. His arms were painted white, his body red. Around his shoulders he had a small blanket of rabbit skin. On his feet he had old, torn, black moccasins. In his right hand he had a large knife, in his left hand a crook, to which a number of mósililis were attached.¹ It was the Cóoyoko, who used to kill and devour children there. When the Kacinas saw him they said to him: "Do not trouble us, we are going to possess these people here. We are going home now. You can destroy the bad ones, since you are bad anyway, but do not trouble us."

Hereupon they descended and went to their home. When they arrived at the house of the Ahóli, which was a very beautiful house, the Ahóli said: "Now, here we are, and you stay with us. It is not good down here it does not rain, but up there where you are it is better. When it will rain here you can go back, but we want to help the people first. So to-morrow morning we shall go to the fields and plant for the people." During the night they did not sleep but they were singing all night, on their masks, which they had standing in a row in the north side of the room. When the yellow dawn was appearing before sunrise it commenced to rain, and it rained hard. Towards noon the Kacinas dressed up, putting on their masks, went out, crossed the mesa, came to the fields south of the mesa, and there they beheld large fields of corn, patches filled with melons, watermelons, and squashes. Everything was growing beautifully.

¹ Mósililis, cone-shaped shells from one to two inches long, which are tied by means of thin buckskin thongs to sticks that are from six to eight inches long and bent at one end. These rattles are highly prized by the Hopi and are used in various ceremonies, but, chiefly in those of the Flute Fraternities. Shells of this kind are among the objects found in the ruins of Tusayan.

Having looked around a little while they turned around, taking with them a watermelon, an ear of fresh corn, and a melon. It was still raining so that their feet sank deep into the ground.

When they arrived close to the mesa somebody met them. It was Big-Skeleton (Wokómásauwuu), who owns the earth and the fields. He lived about half-way down the mesa near the mesa point. He told the Katcinas that they should go up the mesa and prepare a house there and live there, and from there they should perform their rites. So they went up on top of the mesa and have lived there ever since. Soon after that the Wálpí also commenced to move up the mesa and build the new village, where it is at the present time situated.

18. THE TWO WAR GODS AND THE TWO MAIDENS.¹

A long time ago Pöökónghoya and his little brother Balóngahoya lived north of the village at the shrine of the Achámali. One day they heard that two beautiful maidens were watching some fields west of the village of Húckovi, of which the ruins may still be seen a few miles north-west of Oraíbi. They concluded that they would go hunting and at the same time visit those two maidens. When they arrived there the maidens joyfully greeted them and they were joking and teasing each other. The maidens believed that the two brothers had come with the intention to marry them, and they said, in a half-jesting manner, to their suitors: "We will cut off an arm from each one of you, and if you do not die you may own us." The younger brother was at once willing, saying to his elder brother: "They are beautiful; let us not be afraid of having our arm cut off." The elder brother hesitated, saying, that that would hurt. So the younger brother said, "I am willing," laid his right arm over the edge of the mealing trough at which the maidens had been working, and one of the maidens struck the arm with the upper mealing stone and cut it off, the arm dropping into the trough or bin. His elder brother hereupon laid his arm over the edge of the bin, which consisted of a thin, sharp slab, and the other maiden also cut his arm off with her mealing stone. Now the two brothers said: "If we recover, we shall come after you. Hand us our arms now." The maidens did so and the two brothers left, each one carrying his severed arm. Arriving at their home north of Oraíbi, they told their grandmother what had happened. "There," she said, "you have been in something again and have done some mischief." "Yes," they said, "We met two beautiful

¹ Told by Qöyáwaima (Oraíbi).

maidens and liked them very much, and so we allowed them to cut off our arms." "Very well," she said, "I am going to set you right again." So she asked them to lay down north of the fireplace. She placed the two arms by their sides, covered them up, whereupon she commenced to sing a song. When she was through singing, she told them now to get up. They did so and found their arms healed.

The next day they proceeded to the house of the maidens, who were surprised to see them fully recovered. The older of the two sisters was the prettier one and Pöökónghoya wanted to choose that one. His younger brother protested, saying: "Yesterday you were not willing to have your arm cut off, as you were then afraid, and now you want to have the first choice. I had my arm cut off first and I am going to choose first," to which his elder brother finally consented. They slept with the maidens that night and then left them and returned to their home north of Oraíbi.

19. THE PÖÖKÓNGHOYAS AND THE CANNIBAL MONSTER.¹

A very long time ago a large monster, whom our forefathers called Shíta, lived somewhere in the west, and used to come to the village of Oraíbi and wherever it would find children it would devour them. Often also grown people were eaten by the monster. The people became very much alarmed over the matter, and especially the village chief was very much worried over it. Finally he concluded to ask the Pöökónghoyas for assistance. These latter, namely Pöökónghoya and his younger brother Balóngahoya, lived north of and close to the village of Oraíbi. When the village chief asked them to rid them of this monster they told him to make an arrow for each one of them. He did so, using for the shaft feathers, the wing feathers of the blue-bird. These arrows he brought to the little War Gods mentioned. They said to each other: "Now let us go and see whether such a monster exists and whether we can find it." So they first went to Oraíbi and kept on the watch around the village. One time, when they were on the east side of the village at the edge of the mesa, they noticed something approaching from the west side. They at once went there and saw that it was the monster that they were to destroy. When the monster met the two brothers it said to them: "I eat you" (Shíta). Both brothers objected. The monster at once swallowed the older one and then the other one. They found that it was not dark inside of the monster, in fact, they found themselves on a path which the younger brother, who had been swallowed last, fol-

¹ Told by Qöyáwaima (Oraíbi).

lowed, soon overtaking his older brother. The two brothers laughed and said to each other: "So this is the way we find it here. We are not going to die here." They found that the path on which they were going was the œsophagus of the monster, which led into its stomach. In the latter they found a great many people of different nationalities which the monster had devoured in different parts of the earth; in fact, they found the stomach to be a little world in itself, with grass, trees, rock, etc.

Before the two brothers had left their home on their expedition to kill the monster, if possible, their grandmother had told them that in case the monster should swallow them too, to try to find its heart; if they could shoot into the heart the monster would die. So they concluded that they would now go in search of the heart of the monster. They finally found the path which led out of the stomach, and after following that path quite a distance they saw way above them hanging something which they at once concluded must be the heart of the monster. Pöokóghoya at once shot an arrow at it, but failed to reach it, the arrow dropping back. Hereupon his younger brother tried it and his arrow pierced the heart, whereupon the older brother also shot his arrow into the heart. Then it became dark and the people noticed that the monster was dying. The two brothers called all the people together and said to them: "Now let us get out." They led them along the path to the mouth of the monster, but found that they could not get out because the teeth of the monster had set firmly in death. They tried in vain to open the mouth but finally discovered a passage leading up into the nose. Through this they then emerged.

It was found that a great many people assembled there north of the village. The village chief had cried out that a great many people had arrived north of the village and asked his people to assemble there too. They did so and many found their children and relatives that had been carried off by the monster, and were very glad to have them back again.

The two brothers then said to the others that they should now move on and try to find their own homes where they had come from, which they did, settling down temporarily at different places, which accounts for the many small ruins scattered throughout the country. The old people say that this monster was really a world or a country, as some call it, similar to the world that we are living in.

20. PÖÖKÓŃGHOYA AND HIS BROTHER AS THIEVES.¹

Alíksai! At Shongópavi they were living; at the place where Shongópavi used to be and where there are still the ruins of the old village, they were living. North of the village, but close by, lived Pöökong² and his brother. They lived there with their grandmother. Often they would play with their ball, and one time they were also playing with their ball, striking it, and playing with it towards Toríva. When they arrived here they were thirsty, and went into the spring to drink water. When they had satisfied their thirst they were going to continue their playing, when they saw a lot of báhos at the place where the water comes out. "Let us take these along," the younger brother said, and taking one of the báhos, he swallowed it. "You swallow one too," he then said to his elder brother; but by this time the latter discovered in the recess in the rocks somewhat high up, some potsherds, or bowls, with different kinds of paints which the Flute priests had deposited there. "Let us take some of this," he said to his younger brother, whereupon he put into his ball, through little holes and openings that had been made in the buckskin covering through long usage, some of each kind of paint. After having put the paints into the ball he sewed up the holes. Hereupon he replaced the ball again and then said to his brother: "Now let us go, and before we will get home it will rain if we continue to beat our ball now in this way."

So they started, beating the ball towards the Corn-Ear Bluffs that are still standing at the place where the old village of Mishóngnovi used to be. One of the brothers was beating the ball forward and the other one backward, and in this way they proceeded to the village. Before they had reached the village, the people of Mishóngnovi had discovered them. They were beating their ball around north of the village for a little while, the children of the village looking on and shouting at them. Hereupon they entered the village and kept beating their ball through the village. All at once they entered one of the kivas and found that the Flute priests were assembled in this kiva for their ceremony. In one of the trays that were standing on the floor was lying a lightning frame, thunder board, netted water jug, etc. This tray they grabbed and went out. None of the priests said anything.

Hereupon they went into another kiva where the Snake priests

¹ Told by Kúhkuima (Shupaúlavi).

² Pöökong and the diminutive form PöökóŃghoya are used promiscuously by the Hopi, as may be seen in several of these tales.

were assembled for their ceremony. They were just washing the snakes in a bowl. The Pöökóghoyas grabbed a bull-snake (lölö-kong), put it into a snake-sack and left the kiva, the younger brother holding this bag under one arm, the elder brother carrying the tray with the objects. In this manner they proceeded towards the Corn-Ear bluffs, constantly beating their ball. When they arrived at the Corn-Ear Bluffs they found a great many báhos, little artificial melons, watermelons, and peaches which the Hopi had made and deposited in the different niches, cracks, etc. They had been deposited here by the different societies in their different ceremonies as prayer-offerings, that they might have an abundance of these things. On top of the rocks they saw the Watcher (Túwalahka), who owns this rock. It was Cótukvngwuu, who was sitting there in the form of an old man. "Oh my!" the younger brother said, "How many prayer-offerings there are here! Let us steal some of them and take them home;" but the elder brother refused to do so, so the younger brother ascended the rock along a crack and took from one of the places where the prayer-offerings had been deposited a corn báho, a watermelon, and a melon, and brought them down.

Hereupon they started homeward again, beating their ball. They again went by the spring Toríva where they drank, this time, however, not stealing anything. They then started towards Shongópavi along the trail. After they had gone a little distance they shot the lightning frame, and twirled the bullroarer several times. By the time they had reached the canyon, or gulch, right east of Shongópavi, and as they were beginning to ascend to the village, clouds had gathered in the sky and it began to thunder and rays of lightning began shooting through the sky. Soon it began to rain.

They began to run towards their house, and just as they arrived there they once more shot the lightning frame and twirled the thunder board. By this time it thundered very hard and loud, and lightning was flashing. One of the Hopi houses in the village was struck and shattered. By this time they had arrived at their house. "Who are those little mischief makers that are coming there?" their grandmother said. "You are bad." But the two brothers rushed into the house and put the lightning frame, thunder board, the snake, the little artificial melons, báhos and the paint, which they had brought with them, quickly but secretly into two pots which they covered up. And because the Pöökóghoyas afterwards had these things they were the cause that it always rained and the Hopi had good crops.

21. HOW THE PÖÖKONGS DESTROYED CÓOYOKO AND HIS WIFE.¹

Halíksai! In Oraíbi the people were living, but there were a great many people at that time living there, and it frequently happened that when the men or women would get wood, some of them did not return, and the people were thinking about it and wondering what became of these people, whether they had gone away or whether they had been killed. They were worried about it. So one time a man again went after wood. He took his straps, tied them around his body and went to Hótvāla (a spring about five miles northwest of Oraíbi). North of this spring he gathered some wood, made the usual frame-work of wooded sticks into which he piled the wood, put the wood on his back, and went to the path leading to Oraíbi, when he heard a voice. Somebody was singing the following song:

Iya yahina kilicina hanaa.	}	These words are archaic and are not understood by the Hopi.
Iya yahina kilicina hanaa,		
Honayish pichiya cakicta,		
Kooyna ahinahina,		
Toyāshkakolita Cooyokoo.		

It was the Cóoyoko. When he saw that somebody came with wood, he said: "Now then, I shall feast upon that one." The man carrying the wood, however, quickly threw down his large burden of wood and crawled under it. When the Cóoyoko arrived at the place he could not find the man, and thought he had escaped. "Let me go on farther, I may find some one else," he said, and so proceeded to another place in the woods singing the same song again. Here he found a woman getting a burden of wood ready. "Now then, I shall feast upon that one," he said again.

When the woman saw him she was very much afraid and ran and climbed a juniper-tree, micturating as she did so. When the Cóoyoko arrived at the tree he noticed some moisture on the ground and said: "There must be clouds somewhere, it has been raining." So he left the place and went westward saying: "I shall hunt somebody else," and as he went along he sang the same song again. The man whom he had met first, had in the meanwhile escaped, and the woman also climbed down, when the Cóoyoko had left her, and ran away to the village. These two informed the people in the village that it was Cóoyoko who killed the Oraíbi people. When the village chief heard this he was very sorry and was thinking. He was thinking in the night who could help him.

¹ Told by Kwáyeshva (Oraíbi).

So the next morning he went over to the shrine of Achámali (about one-eighth of a mile north of Oraíbi), where the Póokongs (Póokónghoya and Balóongawhoya) lived with their grandmother, Spider Woman. Spider Woman told him to come in and sit down. The two brothers were playing with their ball and did not hear the chief enter. The woman told them to stop, as some one had come in, but they would not listen, so she struck one over the back. "What is it?" he said, but continued to play. She finally grasped him by both arms and told him to stop as somebody had come in. So they stopped their playing. Hereupon she said to the chief: "Now, what is it? You certainly have come for some reason." "Yes," he said; "these, my children here in Oraíbi when they get wood they are killed, and it is Cóoyoko who kills them, and I want you to take revenge on him. That is the reason why I have come here." "Yes," they said, "he does it. He is our uncle and he is bad, but we shall help you. We shall go there." Hereupon the chief asked them what they would want for it. They said that he should make some of those balls, when they had killed him, because those were what they wanted.

The chief hereupon returned to the village. The next morning the two brothers took their bow, their arrows, which consisted of lightning, and their ball. As they went along they kept striking their ball before them. One of them struck it forward, and the other one backward, and in this way they slowly proceeded. They finally arrived at the Cóoyoko's house. This was located at Muñaovi on top of the mesa, a short distance east of Oraíbi (about four miles). When they came here they looked into the house, but Cóoyoko was gone. His wife, Cóoyok Wuhti, had also gone away. They followed the tracks of the latter westward, and found her at a place sitting and killing white lice in her dress. "There is somebody sitting," they said to each other, and laughed at her. "Now let us do something to her," the elder brother said, "because she does not notice us." Hereupon they both shot a lightning arrow at her, which shattered her to pieces. "Now, let us go to the house," they said, which they did.

When they arrived there Cóoyoko had not yet returned, so they went in and looked around. They found in one of the rooms still fresh human flesh that had just been fried, and they found hanging on the wall a great many beads, clothing, and scalps that had been taken from the Hopi whom the Cóoyoko had killed. Here they now waited for the return of Cóoyoko. Soon they heard him come. He was singing the same song that he had been singing before. "He

is coming now," the youths said to each other, and when he came upon the roof of the house or kiva they heard him throw down something. "He has killed somebody again, because he is throwing down something," they said to each other. When Cóoyoko came into the kiva he found no one there, and said to himself: "She has not yet returned," referring to his wife, "because there is no fire at the fireplace." He laid down his bow and arrows and his stone axe, and hunted for something to eat.

The Pöökonghoyas had hidden themselves behind the meal-bin. When they saw him walking around there they said to each other: "Now let us kill him." So each one shot lightning arrows at him and he was killed. The Pöökonghoyas hereupon took his knife, scalped him, and then took many beads and a great many other things that they found in the house, and returned to their home. So they were now very wealthy. Going home they did not strike their ball before them because they had so many things to carry. When they had arrived in their home they had a dance, swinging the scalp of the Cóoyoko while they were dancing and singing the following song:

Aynikohinahina,
 Aynikohinahina,
 Aynikohinahina,
 Hataina, hataina,
 Aynikohinahina
 Pöökonghoyo, Cooyoyoko
 (The) Pöökongs, (the)Cooy-
 oko.
 Taalcha, hataina hataina
 Aynikohina hina.

The words are archaic and no longer understood except the two proper names and the word taalcha. The last word is said to be the Navaho word for kill.

When the village chief heard that they had returned he cut two round pieces out of a large buckskin and made two nice balls of these two pieces. He also made a ball stick for each one. These he took and went to the house of the Pöökongs. "What have you found out?" he asked them. "We have killed them," they replied. "Thanks," he said, "that you have killed them." Hereupon he handed them the balls and sticks. After that the Hopi always returned when they went after wood.

22. HOW PŎOKONG KILLED THE BEAR.¹

In Mishónognovi they were living, and a bear used to kill the people. At the Skeleton Katsina house lived the PŎokong with his grandmother, and the bear was killing the people. If some one went to his field he was killed. The chief was unhappy over it and was thinking about it. He was thinking about sending PŎokong after it, and for this now the time had arrived. And now he made a bow for the PŎokong of hard wood, and he made arrows and put parrot feathers on the arrows, and on one of the arrows he put blue-bird feathers. He also made a ball that he cut from a buckskin. He sewed it and put cotton into it and then tied it up tightly. He made one of them and rubbed red ochre (cúta) on it, and for the grandmother he made one báho.

When he was done he brought this to the house of the PŎokong. The grandmother asked: "What are you doing?" "Yes," he said, "when these, my children, are killed by a bear I am not happy." "Haó," she said to him, and now the chief said: "Yes, hence I have brought this for you," and then he handed it to the grandmother. She was happy. "Thanks," she said, "thanks." Then he said to the PŎokong: "With this you kill the bear, because I have made this for you;" whereupon he gave the ball, the bow and arrows, and the ball stick to the PŎokong. "Thanks, thanks," the PŎokong said, and was happy. Now he went to hunt the bear. The bear was just going around to hunt for some one, and the PŎokong was also going about in that way, and sure enough, something came to him, running. Now it stood up, holding up the paws. Now the PŎokong being seated, aimed. "Haha (very well)," the bear had now about arrived, but when he had not yet quite arrived, the PŎokong shot and hit him in the throat. When he had shot the bear fell, and now he hit him with the ball stick, and the bear died.

He then skinned him, the legs first, but he did not cut the abdomen. He left the skin in the form of a bag, pulling it over his head like a shirt, but from the feet he cut off the claws. Now he filled it up tightly with dry grass. When he was done he had made something like a bear. Oh! it was like an ugly bear. Now he tied a woollen rope around his neck. Then he tied it to himself and dragging it ran very fast, screaming: "Uhú, a bear is following me," as he ran. Now the people saw it. Sure enough, a bear came following somebody, and he had almost caught him. "Why, he is following the PŎokong," the people said, and then they ran. Now they

¹ Told by Lomávāntiwa (Shupaúlavi)

told the grandmother, "A bear is following your grandchild." Now alas! the grandmother ran away crying, and went into her kiva.

The Póokong ascended to the house and threw the bear to the grandmother. The grandmother now, because she was so scared, died at once. The Póokong laughed at the grandmother and kicked her. "Get up," he said to her, and the grandmother woke up. When she sat up she whipped her grandchild hard. "You are naughty, you have scared me," she said to him; but he had been dragging something dead. The chief was very happy because he heard that he had killed him. From that time the bear stopped. After that he killed no more people. So after that it was better.

23. THE PÓOKONGS ATTEND A DANCE.¹

Halíksai! In Oraíbi the people were living, and north of the village at Achámali lived the Póokongs with their grandmother, Spider Woman. One time the Póokongs heard that the Lálakontu were going to have a dance at Shongópavi. "Our grandmother," they said, "Ha!" she answered. "They are going to have a dance at Shongópavi," the Póokongs said, "and we want to go and look on, too." "Very well," she said, "you go there, but you are unsightly, and no one will invite you in to eat, so you take this food along." Hereupon she handed them a little hurúshuki. They took this and their feathered arrows and their corn-husk wheels and left.

As they went along they changed about in throwing their wheels and shooting their feathered arrows at them. They thus arrived at the village, passed through the village, and down the mesa south of it, away into the fields in the valley south-east of Oraíbi. It was noon by the time they got there. Here they came to a sand hill, where a great deal of kutúk-wuhci (a kind of grass) was growing. As the wind was blowing hard the grass was waving and producing a hissing noise. When the Póokongs saw it, they said: "This grass is dancing here, let us attend this dance," whereupon they stooped down and looked at the grass as it was swaying from side to side, being moved by the wind.

In the evening they returned to the village, not, however, playing this time as they went along. When they arrived at their grandmother's house she asked: "Have you come?" "Yes," they replied, "and we are very tired." "To be sure," she said, "because it is far to Shongópavi. Did you see the dance well? How did they dance?" "Yes," they said, "we looked at it well and we enjoyed it.

¹ Told by Tangákhoyona (Oraíbi).

We went to the fields south-east of Oraíbi and there on a sand hill we found something in tassels there, and the wind was waving it, and it always said, psh-sh-sh-sh-sh-, and there we remained and looked at that dance." "You are fools," Spider Woman said; "that was not Shongópavi. Shongópavi is farther on and is away high up, and when the Lálakontu dance they hold pótas in their hands and wave them up and down, and then they throw them into the air and the men shout and catch these pótas. Now, I was thinking that you would also bring one that we could put our hurúshuki in, and that is the reason why I sent you. Why, what you saw there was simply kutúk-wuhci that was waving in the wind. Fools you are!"

They were then living there and soon a Lálakontu dance occurred at Mishógnovi. "Now, I am going to send you there," Spider Woman said to the Póokongs; "the Oraíbís are certainly going there too, to look on. But you must go straight ahead there and not be playing as you go along. When you go down you will see the Oraíbís going and you follow them, and when you get there you look on well. You will see them throw trays. You will hear the men shout and get the trays. You look at everything well and do not be slow about it; now go on." When they had eaten their meal Spider Woman said: "Now, do not take your wheels and arrows along." So they started and passed along through the village and followed the trail. They saw the Oraíbís going to Mishógnovi. They followed them this time without playing on the road, and finally they also arrived at Mishógnovi. But they were filthy, and the phlegm that was running out of their noses they would wipe over their hands, and the people saw it. As the dance was going on, and the trays and sieves were thrown up, the Póokongs saw the men getting them, but they did not get any. Then the people of Mishógnovi invited their friends to come to their houses and eat with them, but no one invited the Póokongs. So they became very hungry, and towards evening they said to each other: "Let us go home now, because we are getting hungry. But we are going to take some trays along." While the women were dancing the two went into the circle and each one snatched a tray from one of the dancers and then they ran home.

When the grandmother saw the pretty trays that they had brought she was very happy. "Thanks," she said, "thanks. Now you have been there, now you have seen it, and you have brought some pretty trays in which we shall keep our hurúshuki." "Yes," they said, "we were there and saw the dance. So that is the way they are doing. We enjoyed it. But no one invited us to eat, and we are very hungry." Hereupon Spider Woman placed some hurúshuki

before them and fed them. The Póokongs were angry that they had not been fed in Mishógnovi.

At that time the Hopi found salt at a place north-west, not quite so far away as they have to get it now. The salt belonged to the Póokongs, so they said: "We are going to remove that salt farther away. If they had fed us, although we are unsightly, they could continue to get it from the place close by; but as they have not fed us we are going to remove it far away, so that they will be put to a greater trouble in getting their salt." Spider Woman at first objected, but they would not listen and started. Arriving at the nearest place where there was some salt they picked that up and carried it away a long distance, descended a very steep bluff with it, and laid it down there. So ever since the Hopi can find only a very little salt at the first place and have to get most of their salt from that farther place, which is so very deep down and so difficult of access.

24. HOW PÓOKONG WON A BRIDE.¹

Halíksai! In Oraíbi they were living. There were a great many people. At Pikáchvi lived a family who had a pretty maiden who persistently refused all offers of marriage. Póokóghoya and his brother Balóonghoya, who lived at Póokongwawarzhpi with their grandmother, Spider Woman, heard about this. They were thinking about it, and one time said to their grandmother: "Our grandmother!" "What is it?" she replied. "There is a maiden in the village," they said, "who refuses to marry any one of the young men of the village. We are going to try, too." "You poor ones," she said, "you are too small and you are unsightly, she certainly will not want you." But they would not listen and said, "But we are going to try it, anyway." "Very well," she said, "you go and try it, but she will not want you because you are not handsome."

So in the evening they took some squash seed and gathered some little sticks and went to the village. West of the house where the maiden lived a great many mice were living among the rocks. Here the Póokongs set a number of stone traps, putting the squash seed into them. While they were engaged in setting the traps towards evening, the maiden happened to go by there and saw them at work. "What are you doing here?" she asked. "Yes," they said, "we are setting traps here for the mice." "You come to my house and set traps there, too," she said to them; "there are a great many mice there."

¹ Told by Tangákhoyoma (Oraíbi).

So she took them over to her house where they set traps in different parts of the house, also close to the mealing bin. They finally asked whether they did not have a píki tray. The mother fetched one from another room and they set that near the mealing tray, instead of a small stone like in the other traps. "Now, to-morrow you must look after these traps," they said to the maiden, and left. They at once went hunting and killed an antelope. This they took to the house of the maiden during the night and placed it under the píki tray, making it appear as if it had been caught in that trap. When the maiden examined the traps the next morning she found something large under the píki tray, and looking at it she saw that it was an antelope. She at once called her father. "My father," she said, "you go in there. Something large has been caught there, and do not be slow about it." He was still sleeping, but got up at once, went into the room, and saw that something large had been caught there. "Thanks," he said. "Why this is an antelope; why, an antelope has been caught here." Hereupon he took it out of the trap and carried it into his kiva.

Here he skinned the antelope and cut it up into pieces. A part of the meat his wife cooked as nòekwiwi, the rest he dried, and they were very happy over it. In the evening the Pòokongs took some more squash seed and again repaired to the village, where they set traps as they had done on the previous evening. While they were doing so the maiden was eating of the antelope meat and then again went to the place where the Pòokongs were setting the traps. Here she met them. "Have you come again?" she asked them. "Yes," they replied. "When you are done here," she continued, "you come to our house again and set traps there, because something large was trapped there this morning and we are very happy over it."

They went with her to the house and there set traps everywhere again. When they came to the tray the maiden said to them: "Here something large was caught last night and of that we are eating now. We are very happy over it. So you must set that again, too." While they were setting this the father came in and asked them: "Are you setting traps here again?" "Yes," they replied. "Very well," he said, "last night an antelope was caught in this trap and of that we have been eating and we are very happy over it. You have by that terminated something here (referring to the persistent refusals of the maiden to enter into marriage), so if to-morrow morning something is caught in this trap again, you come here to-morrow evening and get our daughter."

In the night the Pòokongs killed a deer, of which they owned

many, and carried it to the house of the maiden, where they placed it under the piki tray trap. In the morning when the maiden arose she saw something under the trap with big antlers. Running to her father she called him, saying: "My father, come quickly. There is something large in the trap." So he came and found a deer there. "Thanks," he said, "this is a deer," and taking it out they carried it to the kiva where he skinned it and cut up the meat. His wife again cooked a part of it, while he hung all the rest up to dry. There was a great deal of meat hanging outside of his house and they were very happy over it.

"To-night you wait for somebody here," he said to his daughter. Towards evening they were eating of the meat that the mother had cooked, and in the evening the maiden was grinding corn. In the house of the two Póokongs the two brothers were getting ready to go to the house of the maiden, but they began to quarrel about it. "I am going," Póokong said. "No, indeed," his brother replied, "I'm going," and thus they were contending with each other. "Now, why do you quarrel about this?" their grandmother asked them. "Certainly Póokong must go because he is the older one." Thus she spoke to them.

So in the evening Póokong proceeded to the house of the maiden, whom he found grinding corn in an upper room. He entered and said: "I have come because your father wished it that way." "Very well," she said, and went to call her father. Her father went to Póokong and told him; "Yes, you know I told you that you could come and fetch our daughter because you have trapped this game for us, which we are eating and for which we are glad." Hereupon the mother filled a tray with meal for her daughter, and Póokong then led her away to his house in order to marry her. When they arrived there the grandmother told them to come in, but she doubted whether her grandchild had brought the maiden until she saw her enter. She was then very happy and told them to sit down. She took the tray of meal from the maiden and put it away into an inner room towards the north. Coming out she placed before the maiden a small tray with a very small quantity of hurúshuki, and invited the maiden to eat. The latter took the entire quantity and placed it into her mouth. Spider Woman was watching her and when she saw that she put all the hurúshuki into her mouth, she said: "You must not do that, why that is 'very something,' and you must just take a very little of it." So the maiden replaced the hurúshuki into the tray and then put a very small quantity into her mouth. When she began to eat this it increased in her mouth so that her mouth was

filled. She repeated this until she was satisfied and then there was some of the hurúshuki left.

When the maiden had eaten they soon retired for the night, the maiden sleeping with the grandmother. Early the next morning the grandmother and the maiden went out to throw an offering of sacred meal to the sun, which they did close by the entrance of the kiva. Returning to the kiva the grandmother, or Spider Woman, got some corn-ears, shelled them, and then the maiden ground this corn for three days. Early on the fourth day when the yellow dawn was rising, the grandmother went out and called out to her neighbors that they should come in and assist in washing the heads of the two. She then went in and brought out the maiden and told her to be sitting close to the kiva entrance and then wait. Soon a great many clouds came and rained upon the maiden, thus washing and bathing her. "Thanks," the grandmother said, "that you have thus washed the bride." Hereupon she took her into the kiva.

The maiden then again ground corn all day, and in the evening prepared some chukúviki. Spider Woman got some meat from one of the inner rooms, of which they then all ate. The next day this was repeated, and the maiden then made some comíviki, and in this way she prepared food for all of them day after day. But she felt unhappy because no one was carding and spinning cotton and preparing a bridal costume for her, as is always done for a bride. That way they were living there for some time. The two Póokongs were constantly playing with their ball and stick, also with feathered arrows, but no one was preparing a bridal costume for the bride, about which she was very unhappy. But Spider Woman would often go into an inner room and they would frequently hear her say, "Thanks, thanks," to some one, but the maiden did not know to whom she was talking, but there in that room the spiders were preparing a bridal costume, first carding the cotton, then spinning it, placing it onto a loom and then weaving it.

Finally Spider Woman said one day to the bride: "you prepare some píkami now. Your parents are homesick after you and we shall then send you home." The maiden prepared some píkami, and Spider Woman some nókwiwi, and in the evening the maiden took out the píkami from the oven, Spider Woman dipped out the nókwiwi, and all ate and then retired for the night. In the morning Spider Woman prepared some yucca suds and with it washed the heads of Póokong and his bride. She then entered an inner room and brought forth a complete bridal costume, which she handed to the maiden. She then again went into an inner room and brought

out a large quantity of meat which she handed to Póokong. He tied it into a bundle. Hereupon Spider Woman dressed up the bride in the bridal costume, the way it is done to-day, and then sent her on to her mother's house. Póokong followed her, carrying on his back a large quantity of meat.

Before they started Spider Woman instructed Póokong that when his wife shall have taken him home now to her house and he should stay there, he should not talk much, but in the evening he should sit on the floor with his arms folded over his knees and he should be looking at his wrist bands (by which she meant that he should simply be sitting there silently, as the Hopi are usually sitting on their floors and observe silence). While they were going to the village the men who had gotten up early were sitting on their housetops and saw them come. "Here somebody is coming," they said. The two went to the house of the maiden's parents where they were welcomed by the mother, who said, "Thanks that you have come," and received from them what they were carrying.

The mother cooked all the meat which Póokong had brought, in a vessel, and prepared a feast. After they had eaten they sat and conversed. Póokong sat on the floor with his arms folded over his knees, but instead of looking at his wrist band, he took it off, and holding it before his eyes he looked through it. The people kept looking at him and said among themselves: "So that is his custom, that is the way he does." After they had all conversed a while they retired for the night. Early in the morning Póokong went to his house to visit Spider Woman. When he arrived there she asked him whether he had done as she had told him to do about the wrist band. He replied: "When we were through eating and they had taken away all the things, and the men were conversing, I took off my arm band and held it before my eyes and looked through it." "You are naughty," his grandmother said, "I did not tell you to do that way. If any one becomes a son-in-law he has to sit there quietly with his hands folded over his knees close before his face so that his eyes appear to be looking at his arm band. You are ka hópi."

Hereupon he returned to the house of his wife again. After some time it was planting time and the men began to plant. Póokong went to Spider Woman and said: "It is planting time and we are going to plant." "Very well," she said, and gave him a small parcel of different kinds of corn to plant. This he took over to the house where he saw his father-in-law ready to go and plant. He had prepared a small sack full of corn, but Póokong said to him: "Do not take that along, I have brought some planting-corn with me."

Hereupon he produced a very small parcel. "That is not enough," his father-in-law said. "Yes, let us take this," Póokong said, "this is a great deal." "Very well," his father-in-law replied, "we shall take that," whereupon he put away the sack of corn which he had gotten ready.

Hereupon they proceeded to the field of his father-in-law and commenced to plant. Póokong always put one grain into the hole which he had made with his planting stick, but when the man planted the first hill he put in a great deal, the way the Hopi do to-day. When Póokong saw it he said: "You must not do that way, but just put in one grain, that is enough." The man immediately replaced the corn into the sack and put in one grain of corn only, after that, and when they were done planting they had not planted all the corn. It had kept increasing. The corn, which they had planted, soon grew up and when it rained it became larger and larger. One time it rained heavily and then much grass also came up.

Póokong went to visit Spider Woman again. "Have you planted?" she asked him. "Yes," he said. "And when it rained a little," she kept on inquiring, "did the grass come up?" "Yes," he said, "much grass and weeds came up." She then told him that a son-in-law ought to help his father-in-law to hoe his field, so he should return and go and do that. He should take his hoe and form ant hills throughout the field (referring to the small piles of sand and earth that are formed as one is drawing a hoe through the ground; in other words, she meant that he should diligently hoe the field). "Very well," he replied, and returned to the house, where he asked for a hoe. They gave him one and he went to the field. Here, however, he laid it down and at once began to hunt ants. Finding a very large ant hill at the edge of the field he put the ants together with the earth into his blanket and formed small ant hills throughout the field, scattering ants in that way all through the corn-field.

The next morning he again proceeded to his grandmother who asked him: "I told you yesterday to go and hoe the field, what have you done about it? How much did you hoe?" "Yes," he said, "you told me yesterday, so I went to the field, laid down my hoe, and then hunted ant hills along the edge of the field, and when I found a large one I placed it into my little blanket and made little ant hills throughout the field, all day." "Now, that is the way you have done again," she said. "You certainly are a fool. I did not tell you that, I meant that when a man is hoeing and he draws his hoe through the weeds from different sides, the earth and sand is drawn together in little piles, or hills. These are called ant hills. That is what I

told you to do. You are a fool, a fool you are. You go back again, take your hoe, and expose the moist ground by removing the dry surface in cutting off the weeds (wiklolanangwu)."

He returned to the house, and the next morning when they had their morning meal he asked for a little grease of fat. They hunted some, tied it up, and handed it to him. He took his hoe and fat, and went to the field. Here he laid down his hoe and taking a little of the tallow which he had brought with him, he scattered it all through the corn-field, an act which in the Hopi language is expressed by the same word, wiklolanangwu. Hereupon he returned to the house without having hoed any at all. Early the next morning he again visited Spider Woman. "Have you come again?" she asked. "Yes," he replied. "Now," she said, "you remember what I told you to do yesterday. Have you done that way this time at least?" "Yes," he said, "when we had eaten yesterday's morning meal I asked my wife's mother for some tallow, which she gave me. I wrapped it up and took it along to the field where I scattered it throughout the field." "You are a fool, you are a fool, you are a great fool. I never told you to do that. I told you to go and hoe the corn, and you know if any man hoes and cuts off the weeds he stirs the dry surface and the moist ground appears a little, and this is what I meant, this is what I told you to do. But you go now, take your hoe and you go and hoe the field."

When he returned to the house he found his father-in-law sitting and meditating, evidently being very sad. He had been to the field several times, and although his son-in-law had always gone to the field he did not find any work done there. The grass was growing, the corn was becoming tired (dry) and wilted, and he was thinking whether his daughter should not send his son-in-law away. While he was thus thinking, Póokong came to the house. When the latter saw his father-in-law sitting there and evidently being very disappointed, he asked him why he was so sad. "Yes," the man said, "I have been thinking about our field. The grass and weeds are growing and the corn is getting tired. There ought to be some corn ears forming by this time, but it is getting dry." "So that is what you are thinking about," his son-in-law said. "Now, you must not think about that any more. I shall go there to-day and we shall finish hoeing that field to-day." Hereupon the two went to the field.

Spider Woman had in the meanwhile asked the clouds to hoe the field of her grandchild, and when the two commenced to hoe, a cloud was forming over the San Francisco mountain. Soon many clouds

began to move towards the village. When they had hoed a little it commenced to rain. They ran to a shelter where they sat and waited while it was raining. The water soon began to run through the corn-field in little streamlets and covered up with sand and earth, the grass in the field. When it stopped raining the two went through the field and saw that the weeds had all been covered up by the floods. "Thanks," the old man said, "that these have cleaned the field for us. We shall go home now." So they went home, and that way were quickly through ridding their field of the weeds.

They were now living happily in their home. By and by Póokong's wife bore a little son who grew up and played with the children. His father soon made him a bow and arrows with which he learned to shoot. He sometimes shot the Orafi children and killed them. At this the Orafi became very angry and said that Póokong should not live in the village, but they should move away to their own house. So one time Póokong said, "I am going to go back. I shall take my little son with me, on whose account they are driving us away. But you shall stay here at your father's and mother's," he said to his wife. So he took his little boy on his back and returned to his home where he remained.

25. HOW THE ANTELOPE MAIDEN WAS RECONCILED.¹

Alíksai! At Zuni the people were living, and the two sons of the village chief were racing with each other. At a place called Aámusha some one dangerous (núkpana), lived. A path led by this place, and as the two brothers were racing they came to this bluff and when they were close by they heard some one call, "Come here. There is something beautiful here, come and see it." "Oh, no, there is nothing there," the boys said. "Yes, come and see, there is something beautiful here," the voice replied. So they approached closer, and they saw on the top of the bluff a beautiful maiden. It was an Antelope Maiden. She at once drew up the elder brother by a long, deep inhalation. She then said to the younger brother: "Even if you bring your beads here, the most valuable possession of the Zunis, I shall not give you back your brother, as I do not want your beads."

Hereupon the younger brother ran home. "Why do you come alone?" his father said. "Yes," he said, "when we were racing there a beautiful maiden called us and then drew my brother up with her breath, on top of the bluff." "Oh!" the father said, "Yes, some one dangerous lives there." The father then told his son to

¹ Told by Tawfima (Mishóngnovi).

go and hunt up the Pöökóghoyas and ask their assistance. He cut a round piece from the middle of a buckskin and made a ball which he tied to a stick; also an arrow, to which he fastened blue-bird and parrot feathers, and finally gave his boy some tobacco and then sent him on his errand. Going south, he all at once heard some one calling, and saw Pöökóghoya and his brother, both being very small, wandering and playing around there. He went first to the house where Spider Woman (Só Wuhti),¹ the grandmother of the two brothers lived. She called to the latter and said, "Stop, and come here, some one has come," but they at first did not listen; so she called again. They then came into the kiva and the messenger, handing them the presents, said to them, "This I have brought for you. Way over there lives a pretty maiden who drew my brother up to her, and now my father has made these things and told me to bring them to you in order to see what you thought about it and could do for us." They told him to go westward to the Mole, his uncle. They said he would come to a hollow place where a ladder was protruding, there the Mole lived, and he should see what the Mole thought about it.

So the young man went to the house of the Mole, who told him to go northward to his uncle. So he proceeded northward and came to a little opening in the ground from which there came a breeze. "This must be the place," the young man said, and thereupon a great strong wind came out of the opening. It was the Storm (Húkangwuu), who then invited him to come in, so he went in and found a Hopi sitting in the house. He was a handsome man, nicely dressed up, wearing a bandoleer over each shoulder, also two buckskins tied crosswise over his chest. He wore a hurúnkwa on his head, a kilt about his loins, and had black lines on each cheek, while his body was painted up like the bodies of warriors. When they were seated, Húkangwuu asked him why he had come, then he related his story. Húkangwuu then said: "Let us smoke, then we will see what we think about it." So he got out a large pipe and the young man smoked, swallowing all the smoke without again exhaling it. He then said to his host. "Itáha!"² "Itíwaya,"³ the uncle replied; and then added: "You are surely my nephew. Now, what is it that you want? what has happened?" He then said: "My older brother and I were racing there and came to a place where a beautiful maiden called us and she drew my brother up, and now my father sent me out to see whether we could

¹ Kóhkang Wuhti (Spider Woman) is often called Só Wuhti (Old Woman or Grandmother).

² My uncle (on father's side).

³ My nephew (on brother's side).

do anything to get him back. Our beads, she said, she does not want." His uncle then said, "You go to Wálpi (a Hopi village distantly located), and see the Snake people there, who used to have snake dances here and were driven away from here to Wálpi when the snakes bit somebody, and see what they have to say about it." So the young man proceeded to Wálpi, although it was far away. So he came to Wálpi and there found the Snake people. They were handsome and dressed up like warriors and like Snake people (Tcutúcona).

When he had entered they asked him: "Why have you come here?" "Yes," he said, "we were racing there where we live, and coming to the bluff, Aámusha, somebody spoke to us and said: 'You come here, come in here. There is something handsome in here,' and then she drew up my elder brother, and now my uncle, Storm, told me to come here and see you. Now, are you the ones, and what now? What do you think about it?" "We shall see," they said, and then began to smoke. The young man again swallowed all the smoke, which pleased the Snakes¹ and they said, "You are truly our nephew. What is it that you want?" "Yes," he said, "we were racing there and that maiden drew up my elder brother and said that she did not want our stone beads even if we would bring them." "Yes," the Snakes said, "she does not want them." The Tcutúcona then showed him a báho, saying, "This the maiden wants, she does not want beads, but she wants such báhos. You look at this báho well and then make one like it; or," they continued, "we shall make one for you. You take that along and then you look at it well and make báhos like it and give them to the maiden. These she wants." So he took one with him and returned home.

When he arrived at his home he showed the báho; they looked at it and then made a good many of them. With these they proceeded to the place where the maiden had enticed the young man. The young man, his father, the two Póokongs, their grandmother (Spider Woman) and Storm were in the party. Spider Woman had taken a seat behind the ear of Póokóghoya. When they arrived at the bluff the father said, "We have come to get my child." "What have you brought with you?" the maiden replied. "We have brought these báhos," the father said, and hereupon Storm raised them all up and lifted them on the bluff. The mána at once fled into her house, and Storm pushed the whole party into the house also. "What have you brought?" the mána again asked. "This we have brought, this here."

¹ The idea that swallowing the smoke, when smoking, is considered as an accomplishment, requiring special courage and strength, occurs in various Hopi tales.

Whereupon they showed her the báhos. "Thanks," she said, "these I want. Of course I shall give him to you, but let us first play a game," whereupon she spread sand upon the floor. "Now, you play first," she said. So the Hopi planted different kinds of seed in the sand and thrust the báhos into the sand around the border, whereupon the things planted grew up quickly. "Thanks," she said, "you certainly know something. These I want and you shall certainly take him along. But we shall race first, we shall follow the sun." So she and the young man that had procured the báho arranged for a race. The young man mounted an eagle breath feather, the mána turning into a Tókchii (a swift snake, similar to the racer). They started together, but by and by the mána got ahead of the young man. They circled around the sun, started back, the maiden still being in the lead. Spider Woman then took a reed, pointed it towards the racers, and by a strong inhalation drew the young man forward, increasing his speed so that he arrived at the house first, thus having beaten the mána in the race. The mána then said, "You take him along, you have beaten me." Whereupon she drew him forth from another room. He was nearly dead. In the inner room were many bones of young men who had perished there. The Antelope Maiden had been angry because no bahos had been made for her for a long time, and hence she had killed so many young men. But since these people now revived her bahos, she was reconciled, and after that killed no more people, and the Zunis were freed from this danger.

26. THE PÓOKONGS AND THE BÁLÖLÖOKONG.¹

Alíksai! In Mishónognovi where now are the ruins, the people lived, and there lived a family consisting of a father, mother, a youth, and a maiden. One day at noon the latter went after water to Toríva. There was a great deal of water in the spring at that time. As she was dipping out the water it began to move and a Bálölöokong came out. He at once began to draw the maiden with strong inhalations towards him, embraced her, and disappeared with her into the water. Her mother was waiting for her to return, but she did not come. When she did not return the mother began to worry and said she would go and look for her. Following her tracks and not meeting her on the way, she went down to the spring. There she hunted for her tracks but only found them descending to the water. The jug was standing there, but the daughter could not be found, so she

¹ Told by Sikáhpiki (Shupaúlavi).

finally picked up the jug and the old blanket in which the jug had been carried and went home. "I have found the tracks," she said to her husband, "but they simply lead to the edge of the water, and I cannot find our child anywhere." "Oh!" the father replied; so the father bestirred himself and made a ball and an arrow; to the latter he tied some blue-bird feathers. These he took to the house of Póokónghoya and his younger brother Balóongahoya, who lived somewhat higher up, north of the village.

When he arrived at their house the two youths were romping about. "Be quiet," their grandmother, Spider Woman, said, "be quiet, somebody has come here." So they were quiet. "Sit down, sit down," she said to the man, and then set some hurúshiki¹ before him, of which he ate. It was just a small ball, but as he ate from it it kept increasing again. When he was done she said to him, "Now, why do you come? What is the matter?" "Yes," he said, "yes, yesterday our daughter went after water and she did not return. Her foot tracks only lead to the edge of the stream, and now I came here, as you have a strong heart, and thought that may be you could do something for us." Hereupon he handed two bows to the youths and an eagle nakwákwosi, which he had also prepared, to Spider Woman. They were all happy over these things. "Askwalí," she said, "yes, these, my youths, know about it, for they have seen it. Bálólóokong dragged your daughter into the water, and to-morrow we will bestir ourselves and we shall go there. Now, you go back and invite your friends and you must also go to work making nakwákwosis." Spider Woman also instructed him that they should then dress up the brother of the maiden.

So he went home, invited his friends, and they made many nakwákwosis which they placed into a handsome tray. Early the next morning Spider Woman and the two youths repaired to the village. When they had arrived there they dressed up the brother of the lost maiden, putting a kilt, sash, bunch of breath feathers, numerous strands of beads, and ear pendants on him. He took a ball in his right hand, and the taláwayi (a stick with two eagle feathers and a string of horse hair attached to it) in his left hand. The father took the tray with prayer-offerings, and the chief of the village also went along. Spider Woman told the young man not to be afraid. While the Póokong and his younger brother would sing at the spring he should dance, and if the Bálólóokong pitied them and would come out with his sister, he should not be afraid and he should not cry, but should grab his sister and then strike the Bálólóokong with the tonípi

¹ Prepared of corn-meal and water and sometimes formed into balls

(a club with a stone attached to it), which the Póokongs had handed to him.

When they had arrived at the spring they stood there. "Now we are ready," the young man said. Hereupon the Póokongs sang the following song:

Slowly:	Aha'naha yuyuna ha	} Words are all archaic.
	Aha'naha yuyuna ha	
	Aha'naha yuyuna ha hahahaia	
Fast:	Ahainahai yuyuna ha	
	Ahainahai yuyuna ha	
	Ahainahai yuyuna ha hahahaina.	

While they were singing the young man was shaking his ball and holding the taláwayi in his left arm, dancing at the edge of the spring to the time of the singing. All at once the water began to move and the Bálólóokong came out holding the maiden in his left arm. She was still nicely dressed, having her turquoise ear-pendants still in her ears. "My elder brother," she said, to her brother, "take me." "Yes, you go nearer now, and have a big heart, but do not cry." Spider Woman urged him. So he approached the edge of the spring and reached for his sister. But as he did so he began to cry and immediately the Bálólóokong disappeared in the water with the maiden. "Oh!" they all said. "Now let us try it again," Spider Woman suggested. "Let us try it once more, but you must not be afraid; you must have a big heart; you must not cry. I did not tell you you must do this way, but have a big heart this time." And now they were ready again.

As they were singing the same song that they had sung before, the young man again shaking his ball and dancing at the edge of the water, the water again began to move and the Bálólóokong once more came out, again holding the mána in his left arm. "Now go nearer, close to the edge," Spider Woman urged him, "do not be afraid now." So he danced slowly to the edge of the water and again his sister reached out her hands towards him and said: "My elder brother, take me." So when he was still dancing he held out his hand, grasped the maiden and struck the Bálólóokong on the head with the club. Immediately the serpent released the maiden and only his skin was floating on the water like a sack. "Thanks," the maiden said, "thanks! You were slow in taking me, you cried." Hereupon he drew her out of the water. "Thanks!" Spider Woman said, "thanks that you were not too late." Hereupon they put other clothes on the

maiden and laid a púhu of red feathers for her on the path.¹ The tray with all the nakwákwois they threw into the spring for the maiden, because with this price they had purchased the mána back from the water serpent. And they threw the prayer-offerings into the spring that nothing further should befall the mána.

They then returned to the village, but it seems that Bálólóokong just left his skin and slipped back into the water when he was struck, because he is still there and is occasionally seen by women, and whoever sees him becomes sick. Only lately, the narrator continued, he was seen by a woman, Corn-Ear (Káõ), but the women that have seen him say that he now is just small. One time he was also seen by a man. Sometimes those who see him get sick, because he is dangerous.

After they had returned to the village Spider Woman and the two Póokongs returned to their house. And so that way they were in time to save the mána.

27. HOW THE YELLOW CORN-EAR MAIDEN BECAME A BULL SNAKE AND REVENGED HERSELF.²

A long time ago two maidens lived in Oraibi. They were close friends and often used to grind corn together, one time at the house of one, at another time at the house of the other. But after a little while they both fell in love with a certain young man of the village, which led to disagreement and quarrels between them. The Yellow Corn-Ear maiden was possessed of supernatural powers and concluded to destroy her friend and rival. One time early in the morning they were both going to get some water from Spider Spring, which is located somewhat north-east of the village. They took their so-called maiden's jugs (mónwikurus) with them. When they were returning to the village they came to a sand hill, and the Yellow Corn-Ear maiden suggested that they rest there for a little while.

After some time she said to her friend: "Let us play here for a little while. You go down this hill and I shall throw something at you. You catch it and throw it back to me," whereupon she drew forth from her bosom a very pretty little wheel that showed all the colors of the rainbow. When her friend had reached the foot of the hill she threw this wheel at her, and when her friend caught it it was

¹ A púhu (road or path) consists of one or more small feathers—usually eagle feathers—to the stub end of which are fastened a single and a twisted string. These feathers are placed near springs, in front of shrines, altars, on paths and near graves, as paths for clouds, spirits, deities, etc., whom the Hopi wish to follow these paths.

² Told by Qóyáwaima (Oraibi).

so heavy that it threw her down. When she rose she had been turned into a coyote. Her friend at the top of the hill laughed at her and said, "You have been quarreling with me about that young man, now that is what you get for it. Now, you go about that way." Whereupon she picked up her jug and went to the village.

The other maiden, now a coyote, felt very sad and ascended the hill to her water jug, which she tried to carry but could not do so in her present form. She waited there until evening and was crying most of the time. After dark she tried to enter the village, but the dogs of the village immediately drove her away. She made a large circuit around the village and tried to enter it from another side, but was again driven away by the dogs. So she went westward, and having become very hungry by this time, she was thinking where she might find something to eat. It was in the fall of the year, and the people were watching their crops in the fields, so she thought she might perhaps find something in some of the sheds or temporary shelters in which the people were living, and approaching one of them she found on top of a shelter two roasted ears of corn that had been left there. These she ate. She then made another effort to enter the village but as soon as the dogs of the village smelled her presence she was again driven away. She then concluded that she could not get into the village and again went westward. She knew that somewhere west of Apóhnivi there was a place called Yungáchaivi, where some herders had also built temporary shelters and were staying while they were herding their sheep at that place. She thought that perhaps there she might find some shelter and food.

By and by she arrived at a hut which belonged to two Qóoqóqlóm Katcinas who were hunting in that region. In this hut she found a great deal of rabbit meat, a good many rabbit skins and some entrails of rabbit. The latter and the meat were slightly baked. She was very hungry and ate a little of the entrails, which she did not like very much, however. It was about the time of the morning meal and the two hunters had had their early meal and had already left for the hunt. She was very tired, having spent all the night trying to get into the village and find shelter, and so concluded to remain and rest here all day. In the evening the two Qóoqóqlóm hunters returned. When coming near their hut one of them said, "There is a coyote in our hut and has eaten some of our meat. Let us kill him." Whereupon he got ready his bow and arrows and was aiming at the intruder, when the other one said: "No, let us try to capture him alive and take him home to our grandmother, Spider Woman." Upon entering the hut they heard the coyote sob and saw tears trickling

down his eyes. "Oh!" one of the hunters said, "This coyote is sad and has been crying. Let us feed him." So he took a large piece of meat, broke it in two and gave a portion of it to the visitor, who ate it with relish. Hereupon they concluded that they would go home that evening. They tied up the meat and the skins, and also tied the feet of the coyote, and loading everything upon their backs they returned to their home, which was at Katsina Gap (Katsínvala), a short distance northwest of Oraíbi.

Arriving there they called to Spider Woman saying, "We have brought you an animal. Come and help us lift it off of our backs." She did so and expressed her satisfaction at the present that she had received. They then placed the coyote and the meat north of the fireplace. The woman looked closely at it and then said to the two hunters: "Alas! that poor one! That is no coyote. Thanks that you have not killed it. Where did you find it?" They told her that they had captured it in their hut where they had been hunting, and related all the circumstances. She at once sent one into the village after some Tomóala,¹ the other one she sent to the woods after some juniper branches.

While they were gone she boiled some water, and when the man with the Tomóala returned, she poured the water into a vessel and put a hook from the pods of the Tomóala into the neck and another one into the back of the coyote. She then placed the latter into the water, covered it with a piece of native cloth (*möchápu*), then placed her hand upon the cover, took hold of the two hooks and kept twisting and turning them, by which operation she pulled off the skin of the coyote. Throwing aside the covering of the vessel she thrèw away the skin, and in the vessel was found the maiden whom she had thus restored. She still had her clothes on and her hair tied in whorls just as she had left the village. The woman asked her how she had met with this fate, and the maiden told her the whole story. Spider Woman comforted her saying, "You poor one. That Yellow Corn-Ear maiden is bad, but you will take revenge on her."

Hereupon the other hunter returned with the juniper branches. She took the maiden, the branches, and the water into another room and there bathed the maiden, then gave her some corn which the maiden ground into meal. After a number of days Spider Woman told the maiden that she should go home now as her mother was very homesick after her child, but she said she would call somebody in first; so she ascended her housetop and cried out to her neighbors that they should come in. In response to her announcement a great many

¹ *Martyinia proboscidea*, Miller.

Katcinas who lived around there came into her house, asking her what she wanted of them. "Yes," she said, "there is this maiden here and I want you to return her to her house," and then told them the whole story. They were willing. She then dressed up the maiden nicely, putting her hair into new whorls and placing over her shoulders a new atōō, and then instructed her that she should have her father make two bāhos and a number of nakwákwošis for the leader of the Katcinas and for the leader of the singing, and also told her how she should behave towards and get even with her enemy, the Yellow Corn-Ear maiden. Hereupon they went to the village, the maiden going in the rear of the line of Katcinas. Having arrived near the house of the village chief (Kík-mongwi), where the Pongówe kiva is at present situated, they performed their first dance, singing while they danced.

This was at early dawn, the so-called white dawn (qōyángwunu). Their singing at once arrested the attention of some of the early risers, who hastened to the place where the Katcinas were dancing. Soon the news was whispered around that the Katcinas had brought a maiden to the village, and some soon recognized the girl and ran to the house of her parents. The latter, however, refused to believe the news, and four messengers had to be sent to them before they believed. They then went to the dancers, who in the meanwhile had arrived at the dancing plaza in the center of the village. "So you have come," the mother said, and began to cry and wanted to take her daughter with her, but the latter said, "Wait a little," and then told her father that he should take two bāhos and a number of nakwákwošis, and while he did this the Katcinas continued their dancing and the mána remained waiting by their side. When finally the father brought the prayer-offerings he gave one bāho to the leader, the other to his daughter. After the dancing was over, the daughter gave her bāho to the leader of the singing. The nakwákwošis were distributed among the other Katcinas, and after the father had thanked the Katcinas for returning his child and had told them that he was very happy, they returned to their home, the parents taking with them their daughter.

She rested there during the whole day, but early the next morning went to grind corn, singing a little song which told about her recent adventures. Her friend, the Yellow Corn-Ear maiden, heard her sing and at once visited her, expressing her great delight at her return. She was treated cordially, the maiden just having returned not manifesting any ill-feeling towards her at all, according to the instructions of Spider Woman. She was biding her time. They ground

corn together all day again as they had done formerly. In the evening they went after water again to the same spring where they had gotten water before. While they were filling their jugs the Yellow Corn-Ear maiden noticed that her friend was dipping her water with a peculiar little vessel (which Spider Woman had given to her) and that the water, as it was running into the jug, looked very beautiful, showing the different colors of the rainbow. She said to her friend: "What have you there? Let me see that little cup." "Yes," her friend said, "that is a very good cup, and the water tastes well from it, too." Hereupon she drank from it and handed it to her friend. She admired it very much and also drank from it. Immediately she fell down and was turned into a bull snake. "There! You remain that way now too," the Blue Corn-Ear maiden said; "you tried to destroy me, but you will now have to remain that way because no one will help you and restore you." She then laughed, picked up her jug and returned to the village.

The bull snake left the place and wandered about. It often gets hungry, but as it cannot run very fast it has difficulty in getting its prey, hence it captures its prey by charming and drawing it towards it by its powerful inhalations, which is still frequently observed by the Hopi. It lives on little rabbits, mice, birds, squirrels, etc., which it charms by its inhalations and then kills them.

This maiden in the form of a bull snake later on went to the village once and there was killed by her own parents, who of course did not know that they had killed their own daughter. Hereupon the maiden, or rather her soul, was liberated and could then go to the Skeleton House. Ever since some of the sorcerers (Pópwaktu) will occasionally leave their graves in the form of bull snakes. Bull snakes are often seen coming out of certain graves still wound in the yucca leaves with which the corpse was tied up when laid away. If such a bull snake in which a sorcerer is supposed to have entered happens to be killed, the soul of the sorcerer living in it is set free and then goes to the Skeleton House (Máski).

28. A JOURNEY TO THE SKELETON HOUSE.¹

In Oraíbi thē people were living, and over there at Hónletsnōma's house there lived a youth. He was always sitting at the edge of the mesa early in the morning. He was always thinking about that graveyard there. "Is it true that some one is really living there?" he thought. "Is it true that if some one dies he goes somewhere?"

¹ Told by Qōyáwaima (Oraíbi).

thus he was thinking. "If only some one would tell me whether these that are buried here are living somewhere." Now, at last he got some corn meal, then he went to the edge again, and then he prayed with it to the Sun and said: "Now then, have you perhaps seen anywhere these that are buried here?" Thus he prayed. "Now, if you have seen them somewhere, inform me." Having thus prayed he returned. And then after that he thus continued to pray. After having thus prayed for four days he sat down there and some one came ascending the mesa. The one that ascended asked him: "Now, why do you want me?" "Yes," said the one that was sitting there, "I am always thinking about these who are buried there, whether it is true that they are living in some other life." "Now," he, the Sun, said, "yes, they are living. Are you really anxious to see them?" Now the young man answered. "Yes," he said. "Very well," answered the Sun, "I shall then give you this here." He handed him something. "When you will sleep in the evening, eat a little of this, but you tell your mother and them all about it." "Very well," the youth said. "I shall leave," said the Sun.

The young man now went home to his house. He arrived there. His mother was preparing food. When they had eaten he said to his father: "My father," he said, "is it really true that if some one die he remains somewhere? I want to find out about it." Now, hereupon the mother said to him: "You must not do that way; yet it is for you (to say)." "Yes," said the young man, "yes, as soon as I shall sleep in the-night I shall not wake up quickly; hence, as soon as the sun is risen and is high up, you must work on me and then maybe I shall return and wake up." Now the father said, "Very well." It now was evening. He now ate a little of the medicine. Upon that he slept. He was entirely dead and he went to the Skeleton House. He came to Apóhnivi. There was a plain trail. On the north side he descended and there somebody was sitting, but that one had died long ago and (behold!) it was that one. He recognized him.

That one said, "Have you come?" "Yes," the young man said, "Now you carry me," said the one who was sitting there, "at least four steps. There you set me down." "No, I am in a hurry," the young man said to him, and thereupon proceeded. Now the one that was sitting there cried. When he (the youth) had gone a little way again some one was sitting there. He spoke to him in the same manner. He again did not want to. Now he ascended Bow Height (Aoátovi), but there somebody went backward and forward and carried something. It was a woman. She had in a carrying basket some very hard stone (kalávi), but a bow string was her burden band.

It had cut into her head skin. Now that woman said, "Take this from me." "No," the young man said, "I am in a hurry," and proceeded.

Again somebody came, and now he had reached him, but this one was carrying a mealing stone. His burden band was a hair string. Cactus was tied to the right foot of that one and póna (also a species of cactus) to his left foot, so how could he get along fast? If he hurried a little that pricked him very much. Now that one said, "Take this away from me." "No," he replied, "I am in a hurry," and again he proceeded. After that he ran fast. Now then he came to the salt, and there somebody was shaking a bell very loudly. Now he arrived at him, and it was the Kwánitaka. The Kwánitaka said to him: "Have you come?" "Yes," the young man said. The Kwánitaka now said, "Have you seen them? Thus you want it. Now I shall inform you. There where you first came upon one, that one is very wicked. He does not want rain in summer. That one when he does something offensive to these here clouds they all run away. Then again, you know, you arrived at another one. That one killed some one. That one when he put something bad into somebody he died from it, hence when will those arrive here? You see when they have taken four steps, there they remain again. Then these at Aoátovi are carrying something. They also take four steps and then remain there, but they always remain eight 'times' before they proceed, hence when shall they arrive here? Now go on, but you go this way here (pointing to one of two diverging roads). Now you go on happily and then somewhere some one will ring again." And sure enough when he drew near, somebody was ringing, and again he arrived at some one who spoke to him in the same manner. "Have you come?" he said. "Yes," the young man answered. "All right, go on," said the Kwánitaka, and taking hold of the young man he led him. Now they came somewhere, and there was a fire. Now they arrived there and it was very deep there, like a corn steaming oven (kóici), but it was burning very much. "Don't you know, those that you first came upon, they come here. Them I burn up here. Those wicked ones there in Oraíbi, them I burn up here, but they at least will come out. Do you see, as soon as burned, as soon as it smokes, it comes out. Now you see sometimes it (the air) is filled with smoke. Now that (smoke) is these. They eat nothing. They are never happy. But it was themselves when they planned it. Now then, let us be this way again."

Now they arrived at a place where it was very deep and where it was very dark deep in. "Here I throw some of them in, but they

always remain in here. They never come out. Now, come on, let us be back. Thus you wanted to understand this." Now he left him. Now he returned to the other Kwánitaka, and he arrived there. And he again said, "Have you come?" "Yes," said the young man, and again he led him to a road, directing him to the other of the two roads. "That way you go," he said, and now he came somewhere to a village, but it was a large village. They lived there in white houses only. There at the extreme edge of the village a Kwánitaka was going up and down. He said, "Have you come? Come this way," and then took hold of him and took him to the village. He arrived there. There another chief, a Kwánitaka, stood close at the village. "Have you come?" he said to them. "Yes," they answered together, whereupon he said, "Now please enter." Upon that this other also took hold of the young man and they entered, and sure enough, there also some were living and he knew them. He had been a chief in Oraíbi a long time ago. Now the Kwánitaka said to the young man. "This way, this you wanted to know." But in a large blossom he was living.

That deceased chief and three other chiefs were living in blossoms that were standing one after the other. "Thanks," said the Kwánitaka, "these were never bad in Oraíbi; they were always good, therefore they are here this way now. Now, then, let us go and look there, — too." So they again entered. There all kinds of grasses and plants and blossoms of every description were. "Thus these are living here," said the Kwánitaka. "This you wanted to know, hence now you look well. When you return you tell them. You see if any one is not wicked there in Oraíbi he shall certainly come here. Here you have seen it. You see, there a road has been prepared for them. Now as soon as you arrive you tell them everything about this our life here, and if some one thinks to himself (has his welfare at his heart) he must live accordingly. Thus you wanted it. Because you have entered our dwellings here everywhere you have found out everything, but as soon as you think of coming here sometime, you must eat a little of your medicine again, but you must tell this to your mother and your father and to them, but they must never do that way, and if they do not believe my talk they shall never live with us here. Now then, proceed. Run fast, as your father and mother are waiting for you."

Now then, from there he ran very fast. He arrived at the Kwán-mongwi, where the road divided. He said to him, "Have you come?" "Yes," the young man said. "Very well," he replied, "run fast now, your father and mother are waiting for you." He now came running very fast. At Aoátovi he again came upon them who were

being punished there, those who because they had stolen. They were going to the Skeleton House, but were still punished there, but they were concerned that their thieving should come to an end,¹ and then sometime they might arrive at them in the Skeleton House. Now when he came upon them the one that was sitting there said to him: "So you have come back again!" "Yes," the young man replied, and at once proceeded, running very fast. Now he came upon the woman. She said, "So you have come back again!" "Yes," he answered, and upon that proceeded, running very fast.

He now came upon the one that had killed some one, north of Apóhnivi. "So you have come back again," said the one that was punished there. "Yes," he answered. Having said this, he proceeded, running. Now he arrived a little north of Apóhnivi. Now there the one that did not want it to rain was sitting. He also said the same thing. "Yes," the young man said, and proceeded, running. Now he arrived at his house in Oraíbi and entered his body. Now when the sun was rising he awoke and sat up. He was thinking. The sun was somewhat high already. Now his mother, because she was through making the food, came to look after him and he had awoke. "Are you awake?" the mother said. "Yes," he replied. "Come then, let us eat; come this way," the mother said. "Very well," answered the young man. So they were eating. When they had eaten the father asked the young man: "Now what have you found out?" "Yes," he said, "yes, truly they are living. I have seen everything there in the Skeleton House and there the chief told me thus, thus I tell you. There that Kwán-mongwi burns these wicked ones there, and these others he throws into the dark, and then again, these that have been chiefs here they live well there and they are chiefs there again. I have seen their way of living there. So when some time you will not see me here, you must not worry over that; truly they are living there." Thus he told them. And after that they were living together. By and by the young man wanted to go back again, and he said to his father, "My father, my mother." "Hah," they said. "I shall go back again," he answered. "Very well," said the father, and that night he took some of that medicine and then slept, but now he was really dead. And (in the morning) the mother, in order that he should eat, in order that he should refresh himself, looked after her boy, but he had died. Now they wrapped him up and put him away, there below Kúivö. There they buried him.

¹ The meaning is somewhat obscure; but the narrator explained, that those souls wished that their thefts and the attending punishment might terminate so that they could go on to the other world.

After that they lived (alone), but they, the father and the mother, were homesick after their boy.

Now the father went to his field, and when he came there he hoed his field. Then at the edge of the field something was running. It was a bird, a Báchro. Now the Báchro spoke. "Alas!" he said, "alas, my father is homesick after me." "Yes," the father said, "I am homesick after you." The Báchro said, "Now you must not be that way; why I told you (all about it). In four days I shall come back again, hence you must both come." Having said this he flew away. Now, after four days the father said to the mother: "Let us go together." "Very well," she said. Now his wife prepared some lunch and then they left. When they arrived there they were making the field. Now the husband said to his wife, "Now somebody will come." "Who?" she asked. When they were still thus talking it arrived. Close by them something was whistling, and now he came running towards them and arrived at them. As soon as he had arrived at them he said, "Alas, you are homesick after me." Now the father said, "Yes." "Now you must not be that way," he said. "I live well." Now the mother said: "Yes, I am homesick after you." Now again he said, "You must not be that way. I shall come and see you." Having said this he again flew away. In the evening they went home and surely after that when the father was walking in the field that came there. After that they continued to live there.

29. A JOURNEY TO THE SKELETON HOUSE.¹

Halíksai! In Shongópavi the people were living first, and there a young man was often sitting at the edge of the village looking at the graveyards and wondering what became of the dead, whether it is true that they continue to live somewhere. He spoke to his father about it. His father could not tell him very much. "We do not know much about it," he said; "so that is what you are thinking about." His father was the village chief. He said to his son that he would speak to the other chiefs and to his assistants about it, which he did. He talked about it especially to the village crier, and told them that those were the things that his son was thinking about, and whether they knew anything about it. "Yes," they said, "the Badger Old Man (Honán Wuhtaka) has the medicine for it and knows about it. We shall inform him." So they called the Badger Old Man. When he arrived he asked them what they wanted with him. "Yes," they said, "this young man is thinking about these dead,

¹ Told by Sikáhpiki (Shupaúlavi).

whether they live anywhere, and you know about it, you have medicine for that, and that is the reason why we called you." "Very well," he said, "so that is why you wanted me. I shall go and get my medicine."

So he went over to his house and looked over his medicines and finally found the right one. "This is the medicine," he said, and took it, returning to the village. "Very well," he said; "now when does he want to find out about it?" "To-morrow," they said. "Very well; have you a white kilt?" "Yes," the village chief replied. "You put this on your son the next morning," he said, "and then you blacken his chin with *tóho* (a black shale), and tie a small eagle feather (*píphü*) to his forehead." The next morning they dressed up the young man as they were instructed, preparing him as they prepare the dead. Hereupon the Badger Old Man spread a white *ówa* on the floor and told the young man to lie down on it. He then placed some medicine into his mouth, which the young man ate. He also placed some medicine into his ears and some on his heart. Then he wrapped him up in a robe, whereupon the young man, after moving a little, "died." "This is the medicine," the Badger Old Man said, "if he eats this he will go far away and then come back again. He wanted to see something and find out something, and with this medicine he will find out."

After the young man had fallen asleep he saw a path leading westward. It was the road to the Skeleton house. This road he followed and after a while he met some one who was sitting there. "What have you come for?" he asked the young man. "Yes," he replied, "I have come to find out about your life here." "Yes," the other one replied, "I did not follow the straight road; I did not listen, and I now have to wait here. After a certain number of days I can go on a little, then I can go on again, but it will be a long time before I shall get to Skeleton house." This one was simply living in an inclosure of sticks. That was all the house and protection he had.

From here the young man proceeded westward. The path led through large cactus and through many agave plants so that sometimes it could hardly be distinguished. He finally arrived at the rim of a steep bluff. Here somebody was sitting. He asked the young man why he had come, and the latter told him. "Very well," the chief said. "Away over there is the house that you are going to," but as there was a great deal of smoke in the distance the young man could not see the house. But hereupon the chief placed the young man's kilt on the ground, placed the young man on it, then lifted it up, and holding it over the precipice he threw it forward, whereupon

the young man was slowly descending on the kilt as if he were flying with wings.

When he had arrived on the ground below the bluff he put on his kilt again and proceeded. In the distance he saw a column of smoke rising from the ground. After he had proceeded a distance he came upon Skeleton Woman (Más Wuhti). He asked her what that was. "Yes," she said, "some of those who had been wicked while living in the village were thrown in there. There is a chief there who tells them to go over this road, and throws them in there. Those who are thrown in there are destroyed, they no longer exist. You must not go there," she added, "but you keep on this road and go straight ahead towards Skeleton house." When he arrived there he could not see any one at first except a few children who were playing there. "Oh!" they said, "here a Skeleton has come." There was a very large village there, so he went in and now the people or Skeletons living there heard about him. So they assembled there on all sides and looked at him. "Who are you?" they asked the young man. "I am the village chief's son. I came from Shongópavi."

So they pointed him to the Bear clan, saying, "Those are the people that you want to see. They are your people." Because there were a great many different clans there. They are sleeping there in the daytime. So the Skeleton took him over to the house where his clan lived. "Here your ancestors are," they told him, and showed him the ladder that led up to the house, but the rungs of the ladder were made of sunflower stems. He tried to go up but the first rung broke as soon as he stepped on it, but when the Skeletons went up and down the ladder the rungs did not break. So he was wondering how he should get up. "I shall stay down here," he said; "I shall not go up. You bring me food here and feed me down here," he said to them. So the Skeletons brought him some melon, watermelon, and chukúviki.

When they saw him eat they laughed at him, because they never eat the food, but only the odor or the soul of the food. That is the reason why they are not heavy. And that is the reason why the clouds into which the dead are transformed are not heavy and can float in the air. The food itself the Skeletons threw out behind the houses. So this young man, when he was wandering around there, would sometimes eat of it. When he had eaten they asked him what he had come for. "Yes," he said, "I was always thinking whether Skeletons live somewhere. I spoke to my father about it and told him that I wanted to go and find out whether they were staying somewhere, and my father was willing and he dressed me up in this way

and the Badger Old Man gave me some medicine that knows about this so that I could go and find out." "So that is what you have come for; so that is why you have come here. Now you look at us. Yes, we are thus." Thus they spoke to him, and then added: "This is the way we are living here. It is not light here; it is not as light as where you live. We are living poorly here. You must go back again, you cannot stay with us here yet; your flesh is still strong and 'salty.' You eat food yet; we only eat the odor of the food. Now you must work there for us. Make nakwákwois for us at the Soyál ceremony. These we tie around our foreheads and they represent dropping rain. We then shall work for you here, too. We shall send you rain and crops. You must wrap up the women when they die, in the ówa, and tie the big knotted belt around them, because these ówas are not tightly woven and when the Skeletons move along on them through the sky as clouds, the thin rain drops through these ówas and the big raindrops fall from the fringes of the big belt. Sometimes you cannot see the clouds very distinctly because they are hidden behind these nakwákwois just as our faces are hidden behind them."

Looking around, the young man saw some of the Skeletons walking around with big burdens on their backs, consisting of mealing stones, which they carried over their forehead by a thin string that had cut deeply into the skin. Others carried bundles of cactus on their backs, and, as they had no clothes on, the thorns of the cactus would hurt them. They were submitted to these punishments for a certain length of time, when they were relieved of them and then lived with the other people there. At another place in the Skeleton house he saw the chiefs who had been good here in this world and had made a good road for other people. They had taken their típonis¹ with them and set them up there, and when the people here in the villages have their ceremonies and smoke during the ceremonies, this smoke goes down into the other world to the típonis or mothers and from there rises up in the form of clouds.

After the young man had seen everything at this place he returned. When he arrived at the steep bluff he again mounted his kilt and a slight breeze at once lifted him up. The chief that was living here at the top of the bluff who had assisted the young man in getting down was a Kwániita. He had a big horn for a head-dress. This chief told him that he should return now. "You have now seen how they live here; it is not good, it is not light here; no one should desire to come here. Your father and mother are mourning for you

¹ The típoni is the palladium of the priest, and usually consists of an ear of corn to which are wrapped feathers of different birds, pieces of turquoise and shells, etc., and into which are sometimes placed different objects held sacred by the priest

now, so you return home." On his way back nothing happened to him and he did not meet anybody. When he had just about arrived at his house his body, that was still lying under the covering in the room where he had fallen asleep, began to move, and as he entered his body he came to life again. They removed the covering, the Badger Old Man wiped his body, washed off the paint from his face, discharmed him, and then he sat up. They fed him and then asked him what he had found out.

"Yes," he said, "because I wanted to find out this, you dressed me up and laid me down here. Then you fed me something and put some medicine on my heart. After I had died I traveled westward, and when I was traveling I came upon a woman. She lived in an inclosure of brush and she was slowly moving westward and had not yet reached her destination by a long distance. She asked me where I was going and I told her that I was going to the Skeleton house and asked her where that was. She said that I was not very far away any more. Then I proceeded and passed through a great deal of cactus that was growing very closely so that I could hardly get through and had to step carefully. Then there was a place where it was clear. After that I came through a great many *ócō* (another species of cactus) plants, where I again had to work my way through carefully. When I came out of this I traveled on and came to a very steep bluff.

"When I arrived there somebody was sitting there. He had a large horn head-dress with one horn. He had the chief's decoration in the face, a white line under the right eye running around the outside of the eye. It was a Kwániita. 'You help me down here,' I told him. 'What with?' he asked. Then I laid down my kilt. The chief placed me on this kilt, then he lifted it up and raised me above the precipice, when I slowly descended as if I were flying. From here I went on and came to a place where there was a great deal of smoke coming out of the ground. Here I met a Skeleton woman. She told me not to go there, but that I should go straight ahead on the path, as that place is where the wicked people were thrown in and burned. Then I traveled on and finally came to the Skeleton house. Here some children saw me and said, 'Aha, a Skeleton has come.' I looked around and could not see any one; then I remembered that they meant myself. I then entered the Skeleton house where many rows of houses like in the village are.

"The children had already told them that a Skeleton had come. So the people came down from their houses and gathered outside. They asked me who I was, and when I told them, they said I was from the Bear clan, and showed me the place where the Bear people lived.

When I tried to go up the ladder the rungs broke because they were made of sunflower stalks. So I told the people and they came down and fed me. I was the only one that was actually eating, and I saw that they threw away the food to the rear of the houses. I asked them why they did so, and they told me that they were eating the soul or the odor of the food only. They then asked me why I had come and I told them. They said: 'Your flesh is still "salty." You will not stay with us here. Thus we are living here. We are not living like you Hopi live. It is light there, but here it is not light. We are living poorly here. Some of us have only very few nakwákwois left on our foreheads. They are worn out so we cannot see very well through them any more. You must make many nakwákwois and báhos for us in the village and we shall also work for you here. You make prayer-offerings for us and we shall provide rain and crops and food for you. Thus we shall assist each other. So you go back now and you tell them in the village that we are living here and that we are living here in the dark, and tell them that no one should wish to come here. For some it is not yet at all time to come, but if their hearts are not good and they are angry they will come here sooner, so tell them that no one should desire to travel this way. Now you return right straight, and do not tarry anywhere.' And so I came straight back.

"It is really true that the Skeletons are living somewhere, and I also saw that those who are bad here and wicked are punished there. They have to carry heavy burdens. Some carry mealing stones, and others cactus, the thorns of which prick them. Especially are those punished there in the other world that are bad to the maidens and women here. I have seen it all myself now, and I shall after this remember that and think that we are living in the light here. They are not living in the light there. So I shall not want to be thinking about that place, and no one should desire to go there, because here we are living better; we are living in the light here. I have seen it myself, and we should not think about that world so much." "Very well," they all said that were sitting around; "very well; so that is the way." Honán Wuhtaka said to the young man: "Now you must not think about that any more. You must go home now and live there strong. Do not think about these things any more."

30. SKELETON WOMAN AND THE HUNTER.¹

Alíksai! A long time ago the people were living in Mishóngnovi, where now are the old ruins of the ancient village of Mishóngnovi. In the village lived a very poor youth by the name of Kochóilap Tíyo (Fire-Keeping-Up-Youth), though just why he was called that way the tale does not say. He would usually sit in a corner of the kiva. When the people were spinning they would throw away the little pieces of impure wool that they picked from their piles of wool, and of these the youth mentioned had finally made himself a bed, on which he would sleep.

One time when it was winter and very cold, there was snow on the ground. The young men of the village were on the hunt, while the older men were in the kiva. They asked the youth why he had not gone along on the hunt. "Yes," he said, "I have no moccasins." "Well, you ought to be with them on the hunt," they said. "But I have no moccasins here," he replied again. The old men said, "You go into the houses and perhaps you will find a sheep pelt hanging before an opening. Bring that here." So he went and found one and brought it into the kiva. They soaked it in water and made him a pair of moccasins. They then sent the youth to find an old piece of blanket (nómō), of which they made him some leggings or socks. After he had wrapped up his feet and had put on his moccasins they gave him an old patched blanket, which he also put on and tied a string around the blanket for a belt. They then gave him a bow and arrows and some throwing sticks. Hereupon they explained to him all about the difference between the rabbit tracks and those of other animals, as he had never been on the hunt before.

So he left the village and commenced to hunt. By and by he could hear the shoutings of the other hunters and he went in their direction. Soon he saw tracks in the snow and began to think that perhaps this is a rabbit track. He saw where the rabbit had been sitting and so he finally concluded that he had discovered the tracks of the rabbit and followed them for a long distance. Some of the hunters who had found something began to return home, but he followed the tracks. Finally he came upon a jack-rabbit who was very tired. Him he killed and he was so happy over his first game that he stroked the rabbit for quite a while. He then tied a string to its legs, and taking it on his back he thought of returning. It was now getting dark and it commenced to rain. He started back, and after

¹ Told by Sikáhpiiki (Shupáulavi).

having traveled for some distance it was very dark and he came to a bluff where there was a place called Kawáylöva.¹ Here he saw a light, and coming nearer he found a kiva and looking in he noticed a pretty woman in the kiva. He was by this time wet and very cold. She invited him to come in, so he went in.

He sat down at the fireplace and warmed himself. She then gave him some píkami and öongáwa to eat, but he discovered that the first was prepared of the brain of corpses and the other of flies, so although he was very hungry he did not eat anything. While he pretended to eat something he dropped the food in front of himself before he put it into his mouth. His rabbit he had left outside. He went and got it and handed it to the woman, who was Skeleton Woman. She was very happy over it and thanked him for it. She then said to him: "I am going to dance, and when I am through dancing we shall go to sleep together. You keep up the fire for me while I am dancing." Hereupon she went into another chamber of the kiva. While the young man was sitting at the fireplace he looked up and saw that the opening of the kiva was closed with many threads that were stretched across the opening in every direction. "How shall I get out of this?" he thought to himself, but just then he happened to think that he had a very small knife with him. This he drew out and began to sharpen it. Then the woman came out again and danced, singing the following song:

Mamanhoymuiyuu, mamanhoymuiyuu,
 The maidens, the maidens.
 Mucunkuy amuyu } Archaic.
 Hokwāe, hokwāe. }

but she was no longer the handsome woman, she now was a skeleton with exposed teeth and thin, bony legs.

When she turned around, while dancing, the youth jumped up, ran up the ladder, cut the strings with which the opening was closed, and ran away, the woman shouting after him, "Oh, my husband!" After running a distance the youth again came to a bluff called Citúhoilawhka. Here he again saw a light and approaching it he found another kiva. Looking in he saw a lively dance in progress. "Come in," some one said to him, so he entered. "Hide me quickly," he said to the dancers, "somebody is pursuing me," for the Skeleton Woman had followed him. "All right," they said, "come in quickly, dress up and dance with us." These were the crickets (nanákanchorzhtu).² They took some soaked clay, rubbed it over his body,

¹ Horse-vulva, from the peculiar shape of the rock which somewhat resembled that organ.

² Sing: Naka'nchoro.

and prepared him as one of the dancers. So he was dancing along and they were singing the following song as they danced:

Hanatoili hanatoili,
 Hanatoili hanatoili (Meaning obsolete.)
 Yamushkiki, yamushkiki,
 Ruk! ruk!

All at once Skeleton Woman arrived at the entrance, and looking in, shouted: "How, how, is my husband not here?" but they danced on, pretending not to hear her. "He certainly must be here," she said. "I am going to come in." So she entered and examined the dancers and going through the crowd, hunted for the youth. While she was hunting one of the dancers whispered to the youth to run out now. This he did, running towards the village. The Skeleton Woman again followed him but failed to overtake him. He was very much frightened when he arrived at the village. For a long time he said very little, but was sitting quietly at his place in the kiva.

31. MÁSAUWUU MARRIES A MAIDEN.¹

Alíksai! In old Mishógnovi they were living. At Mástopkave Másauwuu lived with his grandmother, Mas Wuhti. In the village lived a beautiful maiden who persistently refused all offers of marriage. So Másauwuu one time went to pay her a visit. He came as a very handsome young man. She was grinding corn when he entered her house. She invited him to sit down, and asked who he was. He told her who he was. He had a great many strands of beads around his neck and long turquoise ear-pendants in his ears and was dressed up nicely. They were sitting on the opposite sides of the fireplace and conversed with each other all the evening. She told him that she would be willing to marry him.

The next morning she sent a large tray full of múhpiki (píki made of the meal of young roasted corn-ears) to Másauwuu's grandmother, for which the latter was very glad. She then told Másauwuu that from the gift which the mána had sent she inferred that the mána was willing to marry him. "Yes," he said, "and she asked whether I was rich, and I told her yes; now what shall we pay her back for the presents that she has sent us?" So his grandmother gave him a large quantity of rabbit meat, which he wrapped up and carried over to the house of the maiden. She thanked him for it and again

¹ Told by Kúhkuima (Shupaólavi).

gave him something to eat. The next morning he came to her house and took her over to his grandmother's house, where they lived forever afterwards.

32. MÁSAUWUU AND THE HÁNO HUNTERS.¹

In Háno the people were living. In the winter it snowed very much and there was much snow, and the Hano went hunting. North of the village they were hunting towards the Sun shrine, and they were hunting rabbits there in the snow. There were a great many rabbits. When they had killed a great many they went home, but still hunting. North of Wálpi, at Pūhúvavi there lived the Másauwuu. In order to hunt he lived there. He was also hunting in the night. During the day he was sleeping all day. There were a great many rabbits. When he was still sleeping the Háno arrived. The Másauwuu was living at Big Rock (Wūwúkoa). When the Háno came a cotton-tail was running and they followed him. "Havá! havá!" they said, and pursued him. The rabbit jumped down just where the Másauwuu was sleeping. The Háno also jumped down, making a great deal of noise. The Másauwuu had a great deal of game under the rock.

Now the Másauwuu jumped up quickly and ran. He ran against a point of the rock, then he ran in a different direction and again ran against the rock. He had thus perforated his head. In that way he again ran against the rock from place to place. When his head was full of holes the blood was streaming down. A long time ago he used to have a white head, but on account of the Háno now he always has a bloody head. Now they distributed his game. From there they proceeded, tired. Had the Háno not been going around there the Másauwuu would still have a white head.

33. TWO YÁYAPONCHATU TRADE IN ORAÍBI.²

Halíksai! A long time ago the Oraíbi were living in Oraíbi. North of the present peach orchards (about three-fourths of a mile north of Oraíbi), lived the Yáyaponchatu. These are not Hopi, but they are beings something like the skeletons. They have white faces and white bodies, disheveled hair, and wear kilts of black and white striped cloth. They understand the fire and more than once caused villages to be destroyed by fire. They were the cause of the destruc-

¹ Told by Lomávántiwa (Shupaúlavi).

² Told by Tangákhoyoma (Oraíbi).

tion by fire of Pivánhonkape, and also one time of Oraíbi, when a great many people perished.

The Oraíbi at that time did the same as they are doing now when they want to barter. They would put the things they wanted to sell together on a pile in a kiva, and then send some one around to the different kivas to trade the things off for what they were in need of. One time the Yáyaponchatu heard that the Oraíbi were again trading. They were out of native tobacco (píva), so they sent two of their number to the village to trade for some tobacco. West of the place where now Nakwáyeshitiwa lives was then a kiva called Blue-bird Height (Chórhzovi).¹

To this kiva the two Yáyaponchatu came first. They laid down on the roof of the kiva and let down the bunches of broom grass (wúhci), which they had brought with them to trade. "I came to trade" (Nu huy!) they said. "Have you come to trade something?" answered those in the kiva, "whee!" (with a rising inflection). "Very well," they said from the kiva, "what is it that you want?" "Tobacco we want" (Tangúnache wíwinche), they answered. The men in the kiva looked up and said, "What is it? We do not understand you." Hereupon one of the Yáyaponchatu whispered, "píva, píva, hut-hut-hut" (the latter words, however, were spoken with an inhalation). "O," they said, "tobacco he wants." So one of them, who had a supply, went and got some and gave it to one of the barterers. They were happy over it.

The two now proceeded to the Móts kiva, which was located a few yards west of the present Wíkolapi kiva, where the same exchange of words was repeated that had taken place at the previous kiva. Here the second one traded his broom grass for a sack of tobacco, whereupon the two returned to their village, being happy over their purchase. Here in the village they smoked the tobacco that they had obtained from the Oraíbi.

34. THE KÓHONINO HUNTER.²

Halíksai! A long time ago the Kóhonino came out at the place where the salt comes out. They ascended, traveled southward, and there built some houses in cliffs, where they lived. They were always

¹ This kiva was last occupied by women and was dismantled probably about forty years ago. The flag-stones of the floor were used for the floor in the present Kwán kiva, and the timbers were used for reconstructing the Cakwálánvi kiva, those of the latter kiva being used in reconstructing the Coyote and the Singer kivas. It is said that the reason for this exchange was that the ends of the old, heavy timbers in the Cakwálánvi kiva were somewhat rotten and so had to be used on narrower kivas, while the Cakwálánvi kiva used the longer timbers of the Chórhzovi kiva in reconstructing their wider kiva.

² Told by Tangákhoyoma (Oraíbi).

hunting deer, antelope, mountain sheep, etc. One time one of the Kóhonino was also going to hunt. He soon discovered a flock of mountain sheep in one of the cliffs. He shot and hit one of the larger bucks, which however got away. He followed him all day, and finally the animal got tired and arrived at a place where he was about to jump down, when the hunter shot him again. He began to stagger and finally fell, but before he died he tumbled partly down the bluff, where he died. The hunter climbed down to the place where the animal was lying, but his foot slipped and he fell down, too. He fell deeper, rolling over the ledge on which the animal was lying. His fall was so severe that both of his eyes fell out and he remained lying there unconscious.

When evening came the Kóhonino in the village waited for the young man to return, but when he did not return they finally ate their evening meal and kindled their fire, still waiting for the hunter to return, but he did not come. They kept up their fire all night and did not go to sleep. In the night the hunter revived, but as a skeleton (*másauwu*). He arose and went towards the place where his people were living, but he pitied himself, saying, "Oh! I!" and then began to moan as follows:

Havacova¹ Kahnina,
 At Blue, Blue Kohoninas,
 Iwayahana. Haara
 It will be good. Eyes
 Paama takoyma! Hinayahanaa²
 All gone, Oh! Oh!
 Hanina³ takoyma
 Oy oyoyoy ah —.

While he was thus moaning he proceeded towards the bluff where his people were living. They were still up and had lights burning. When he came close to the village they saw and heard him. One of them said, "Listen! A coyote goes crying" (*Mo! kushash chavoko*). Another one said, "No, a wolf goes crying" (*Opa, hatakwi chavoko*). "No" (*Opa*), a third one said, "A Skeleton is crying" (*Maiyoma chavoko*). They now looked and by that time the Skeleton had come within the radius of the light of their camp-fires. Then they saw that it was a Skeleton. "Oh!" (*Ma!*) they said, "it is a Skeleton" (*Maviyoma*). "Oh! we all shall flee" (*Ma! payam kiwakovko*).⁴

¹ After Green Bluff (*Cakwátupka*), where they now live.

² The narrator was unable to give the meaning.

³ The narrator was unable to give the meaning.

⁴ These phrases are in the Kóhonino language.

Hereupon they all picked up their things, the women throwing their children on their backs, the men their buckskins, meat, etc., and then they fled. The Skeleton took possession of the houses that the Kóhonino had left, and has been living there ever since. The Kóhonino went westward and finally arrived at a very steep bluff. This they ascended and settled down there in the valley near Green Bluff, where they have been living ever since, and this is why the Kóhonino settled down at this place.

35. THE WHITE CORN-EAR MAIDEN AND THE SORCERERS.¹

A long time ago when there were a great many people living in Oraíbi there lived a beautiful maiden in the village by the name of White Corn-Ear Maiden (Qötcá-Awats-Mana). This maiden persistently refused all offers that were made to her by various young men to marry her. The inhabitants of the Wíkolapi kiva at that time were sorcerers (Pópwaktu), and being angry at that maiden they decided to destroy her. One day they agreed that in the night they would meet in the sorcerers' house at Skeleton Gulch (Máspösöve), so called, it is said, because at one time a great many people of the Badger clan were killed there by the Oraíbi, and their corpses thrown into the gulch. At this meeting they decided that the next day they would make a wheel, such as are still used by the children for a certain play, and also a number of feathered arrows, and that one of these arrows should be poisoned with rattlesnake poison. With this latter the maiden should be hurt, and after her death, which was expected as a matter of course, she was to be taken to the sorcerers' house, where they were assembled. So this was done, and the sorcerers wrapped into the wheel the breath of that maiden, but just in what manner that was obtained is not known.

When the wheel and the arrows were completed, a number of young men played with them on the street in front of the maiden's house, and when one time she came down the ladder and passed the players to go on an errand, the man holding the poisoned arrow pretended to shoot at the wheel, but wounded her foot with it. When she returned after a short time her foot was badly swollen and she related to her parents what had happened to her. During the night she died. The sorcerers upon hearing that the maiden had died, again repaired to their place at the Skeleton Gulch and there changed themselves into coyotes, wolves, foxes, etc., whereupon they waited until the maiden had been buried and her friends who had

¹ Told by Qöyáwaima (Oraíbi).

buried her had returned to the village. Then they approached the graveyard from different places, imitating at different times the sounds of those animals.

The brother of the deceased maiden being very deeply grieved at the death of his sister, sat at the edge of the mesa watching the grave and thus saw what happened. When he beheld these animals approaching the grave his first impulse was to shoot at them, but when he got his bow and arrow ready he heard some of them speak, and at once knew that they were not animals but Hopi sorcerers; so he desisted, and heard one of them say that those who had brought old wrappings with them should now tear them all to small pieces, so that the people in the village should think and believe that coyotes had eaten the corpse and that the pieces were remnants of the wrappings of the body. So this was done and then the body itself disinterred. One of the sorcerers that had changed himself into a grey wolf swung the body upon his back and carried it away, being followed by all the others.

The young man immediately followed them at some distance to their place of meeting, which they reached in a roundabout way. He saw the body lying north of the fireplace, and heard one of them say that they should hurry up; whereupon he immediately ran back to the village, thinking to whom he might appeal for help, who would be strong enough and have courage enough to rescue the body of his sister. So he went to the war chief. Arriving at his house he announced his presence. The war chief's wife first heard him and replied to his call. She then awoke her husband, saying, "Some one is calling outside." They invited him in, made a fire, and then he told them his story, asking the old war chief to assist him, and expressing his determination to go right back and try to rescue the body of his sister. The war chief at once promised assistance. He took down two war costumes, shields, weapons, etc., and gave one to the young man, putting the other one on himself. The young man was impatient and urged that they depart, but the old war chief asked him to wait a little, took a bone whistle, went outside and whistled upwards, whereupon immediately a great noise was heard and a small man entered the room. This was Cótukvngwuu, the Star and Cloud deity, living in the sky. "Why do you want me so quickly?" he asked. "Yes," the old man said, "this young man wants you." And he then told him the facts and asked whether he would assist them. The deity at once promised assistance. "Wait a little," the old war chief said, "I am going to call some one else." So he whistled again and immediately the Hawk came flying down into the

room. "Why do you want me so quickly?" he asked. "Yes," the old warrior said, "This young man needs you," and after telling him the story, asked whether he would assist them. The Hawk also promised to go with them. "Wait a little," the old warrior said for the third time, "I shall call some one else." Whereupon he spit into his left hand, whistled again, and then a great many skeleton flies (*mástotovi*) came and drank his spittle, whereupon he closed the hand upon them. Then they all departed, going to the place of the assembled sorcerers, which resembled a Hopi kiva. They at once entered the kiva without being noticed, however, by the sorcerers. These were just busy resuscitating the maiden. They had taken off the wrappings from the body, had covered the body with a native cloth (*möchápu*), and were singing a song.

The wheel containing the breath of the *mána*, and with which they had been playing, the sorcerers had brought with them. One of the oldest of the sorcerers took out the breath that had been wrapped up in the wheel, put it back into the body again, whereupon the *mána* revived. Her first expression was, "Ahá," whereupon she threw aside the cover and said, "It is hot here, I am very hot." "Undoubtedly you are," the old man said to her. She then looked around and when she saw that she was among the sorcerers she began to cry bitterly. All present had by this time reassumed their forms as Hopi again. An old woman then washed the face of the maiden, rubbed corn meal on it, combed her hair and tied it up in whorls and dressed her up nicely. In the meanwhile a bed had been prepared for her and she was told to retire and lie down on the bed.¹ She was still crying bitterly. When she had seated herself on the couch the old man approached her, but just then the old warrior liberated one of the skeleton flies and immediately the humming of the fly arrested the attention of some of those present. They said: "Listen, somebody is in the kiva." Some at once noticed the large fly, others said they could not see anything. The old man, who was then sitting by the side of the *mána*, looked up and also saw the fly. At this moment the Hawk rushed into the kiva, threw aside the old man, grabbed the *mána*, swung her on his back and carried her out of the kiva. "Hihih'yá," the old man exclaimed, as he recovered from his astonishment. "What is it?" others asked. "Why the maiden is gone," he said. At this juncture the brother of the maiden spoke up, saying: "Why nothing is the matter," and now those present in the kiva for the first time noticed the presence of their enemies.

¹ She was also told that as she had persistently refused to marry one of the young men of the village, all the men present would cohabit with her, which was to be her punishment.

"So you have watched us," the old man said to the young man. "Yes," the latter said, "I saw you take out the body of my sister and followed you up to the time when you were singing over her body here in the kiva." The old warrior then also spoke and asked them why they had done this; what they wanted with that maiden; they might have known that they would make the heart of her brother sad, etc. The old man replied, "We have nothing to say, but let us measure each other and see who is the stronger, and let us see whether you are brave and whether you understand anything. You let us see what you are first." "No," the warrior said, "we did not bring this about, you wanted this that way and we challenge you to show what you are first." "All right," the old man said, and gave orders to extinguish the fire. Hereupon the warriors took their shields into their hands and immediately the sorcerers shot small dangerous arrows at them, which could be heard flying against their shields at short intervals. The warriors responded with their war cry, Eha-ha-ha. In a short time the old man said, "Kindle the fire again, because they are certainly dead by this time." When the fire was kindled the warriors were all still standing, and said, "We are not dead yet." They were then challenged to show their skill. The fire was again extinguished and the war chief then drew from a pocket a little sack containing live bees. These he liberated and they flew upon the sorcerers, their wives and children and stung them. Soon pitiful cries were heard from all sides and the old man begged that the warriors should desist. The war chief recalled the bees and sent them out of the kiva.

"Do not kindle that fire," Cótukvngwuu said, "we are not through yet." Hereupon he drew forth a ray of lightning, threw it among them and they were all torn to pieces, the kiva being filled with a bright light. When the lightning had done its work and it had become dark in the kiva the warrior waited until they felt the warm blood of their victims touching their feet. The old warrior then said to their destroyed enemies: "This is what has happened to you. You ought not to be living, because you are dangerous, you are bad. You took away and ill treated this young man's sister; but you are very skillful, you will undoubtedly restore yourselves again," and thereupon they left the kiva and returned to the village.

The old warrior and the young man replaced their war costume in the warrior's house. Cótukvngwuu ascended to the sky again, where he found the maiden which the Hawk had taken there. In the house where they lived up there the skin of an Eagle Body (Kwa-

tokuu) was hanging on the north wall, a skin of a Kwáyo and a skin of the Hawk (Kísha) on the east wall. Here the mána stayed for some time grinding the corn meal and preparing food for these great warriors. After some time she was told that they would now take her home again. So the Hawk again took her on his back and swiftly descended to the earth, where he deposited her near the village of Oraíbi, from where she went home. Complying with instructions that she had received from the war chiefs before, she told her parents that she had died, that these chiefs from above had rescued her and that they had told her she should soon come back again, at least for a visit, and that she would soon go back again; but whenever she would die they should not wrap her up and tie her body. She stayed in her home for a while and all at once had disappeared, but in four days returned, saying that she had visited those war chiefs above. After a while she went again and stayed six days. This she repeated a third time, staying ten days the third time. Her mother, now getting used to it, did not worry much about it, but after a while she failed to awake one morning and they found that she had fallen asleep never to awake again. They treated her body the same as bodies of eagles are treated when they are buried. They tied nakwákwois to her hands and legs, laid a great many nakwákwois on her breast and folded her garments over her and thus buried her without wrapping her up or tying her body. She was this time buried on the west side of the village. Her brother watched the grave for four days, but this time it was not disturbed.

Important events had in the meanwhile occurred in the house of the sorcerers where the latter had been destroyed. Cótukvngwu had descended, entered the kiva, and restored his victims, but as a punishment he had not given back to the different individuals the parts and members that had been torn from their bodies, but had thoroughly mixed up the different parts of the different bodies. Before he left he told them: "You are bad, and this shall be your punishment. You shall be ridiculed by the people." Thereupon he left them. In the morning when it began to become light the poor people observed in great consternation what had happened to them. Here an old man found that he had one of his own legs while the other leg was that of some woman; one arm was of the natural size while the other one was that of a little child; here the head of a woman had been healed to the body of a man, and so on. They were very much discouraged, and the old man suggested at once that they had better not be among the living very long, and he said that when they should come back to the kiva he was going to drop himself from

the ladder and thus kill himself. When they came to the village they at once became the laughing stock of the people.

The wife of one of the men of the village had also been among the sorcerers, and she had had one of her legs substituted by the old, wrinkled leg of an old man. She was ashamed and would not show this to her husband and so kept it carefully covered up. When her husband asked her what was the matter, she said that she had a sore leg. Other similar instances occurred.

The old leader of the sorcerers soon went to the Wíkolapi kiva, and when he was about to descend the ladder his foot slipped and he fell down the ladder. The shaft of the spindle which he held in his hand pierced his throat and thus he died. After that nearly every day one of these poor victims met with some accident and after a comparatively short time they were all dead. When the last one had died the maiden again descended from the sky to the village where she lived for quite a while. When she finally died she went to the sky where she lived with the war chiefs again.

36. WATERMELON-RIND WOMAN (HÖLÖKOP WUHTI).¹

Halíksai! The people were living in Oraíbi. At the place where now old Qómáhoiniva lives, lived a very pretty maiden, who refused all offers of marriage. At the place where Sikámöniwa at present lives, lived a young man by the name of Piwítamni. He lived there with his grandmother. He had derived his name from the fact that he always patched his grandmother's wrappers and blankets.

Many young men in the village asked for the hand of the pretty maiden when she would shell corn in the evening, and they would come and woo her, but she refused all offers. Piwítamni's grandmother once told him to visit the maiden too, and ask for her hand in marriage, but he said that she would certainly refuse him because he was poor and his blanket was very much patched. One time she gave him two little fawns and said to him: "When the maiden goes south of the village to a certain rock, you go and meet her there and take these two little fawns with you." So in the evening he did as she had told him to do and went up to the maiden where she was pulverizing some rock with a hard stone. "What are you doing?" he asked her. "I am doing this way," she said, whereupon she looked around and saw the two little fawns. "What have you there?" she asked. "They are my two little animals," he answered. She was glad and said, "Give me these and I shall own them." So he

¹ Told by Wikvaya (Oraíbi).

gave them to her. She took them to the village and showed them to her father and mother, as she still had parents.

The young man also returned to his grandmother and she asked him: "Well, how has it turned out?" "Why she took them to her home." "All right," she said. By this time the sun had set and the grandmother said to the young man, "Now go to the maiden's house and you speak to her parents, and if they talk good to you you bring her to my house." So in the evening he went over to the maiden's house and the parents recognized him. They asked him whether these were his two little fawns and whether he had given them to their daughter. He said he had. "All right," they said, and seemed to be glad. Then they turned to their daughter and said, "You have found each other. You fill your tray with meal and go with him." So she filled her tray with meal and went along with the young man. When they arrived at the young man's house the grandmother was very happy and greeted her. "Come in," she said, and assigned her a seat. She found that the maiden was a very pretty girl. She then gave her some little *hurúshiki* (a certain Hopi food) and some meat from the breast of the *chíro*, with some brine. When the maiden had eaten, she asked: "Where shall I sleep?" So the grandmother showed her a small room with blankets in it which were also very much patched up, so that she had a very poor looking bed.

For four days she ground corn there, as is the custom of the Hopi. When the young men of the village heard about it they were very sad. But while usually relatives and friends provide a bridal costume for the newly married maidens, there was no one to prepare this costume for this maiden, and hence there was no one for whom she could prepare meals except the poor grandmother. When she had been there for some time, the grandmother said to her grandchild. "It is now a long time, you go and cry out this evening that your relatives should come here to-night and eat." During that day they prepared some *píkami* for the feast that night. So in the evening he cried out, saying: "You my uncles, come here and partake of this food, and do not be slow about it." So in the evening they arrived and partook of the food. The young bride set before them the *píkami* which she had prepared. The grandmother went into an inner room and got from there a great deal of *nóokwiwi* (a dish consisting of venison, shelled corn, salt, and water), which the maiden had not noticed before. This she also set before her guests, of whom a great many had come in by this time. When they had eaten they said, "Thanks, that our bride has prepared this feast and that we have

eaten it. You remain here and see we have prepared your costume. There it is wrapped up in this bundle. To-morrow you look at it." So in the morning the grandmother opened the bundle, and there were the two bridal robes, the moccasins, and the big belt in the reed receptacle.

The people had heard that Piwítamni's bride would go home and they all wanted to see her, and said that she would not have a bridal costume on because nobody had prepared one for her. So they all went on their houses and waited for her. All at once the old grandmother accompanied the young bride to the ladder which the bride descended, and behold! she was dressed up in an ówa.¹ They were astonished, not having heard of any costume being prepared for her. The old grandmother sprinkled a road of corn meal for the bride and then the latter, carrying her bundle with the second ówa and the belt in front of her, went home to her parents. Her father and mother were very happy and they welcomed her. "Thanks, that you have come and somebody has prepared something for you," they said.

Later on the bride took some corn-meal to her own parents, and her husband also brought some to her parents, and then they lived in their parents' house. But Piwítamni lived with his wife and was always very poor and had nothing. The parents of the wife were now wondering and waiting whether he would provide for his wife and make some clothing for her. But he did as he had done for his grandmother, that is, repaired and patched, but never made any new clothes for her and only made and worked a very small field. He proved to be lazy. While the others raised fine crops and watermelons and filled their houses with them, this young man raised hardly anything, and his poor wife had to live partly on watermelon rinds which were thrown away by other people, so from that fact she derived her name, and the others laughed at her husband.

The young man also had a place in one of the kivas, but he usually had very little to eat. When the other people received their food from their homes, nobody brought him anything. He generally got very little because they were so poor. He never received any meat to eat and always ate by himself on the floor of the kiva. Only one old man had pity on him and sat by his side when he ate. The other people laughed at him. One time he went home and his old grandmother asked him what the people were saying to him in the kiva. He said that some of the people who were rich always brought a

¹ A white blanket made of cotton, two of which form a part of the bridal outfit. See "The Oraíbi Marriage Ceremony," by H. R. Voth, published by the Field Columbian Museum.

great deal to eat to the kiva, especially a great deal of meat, and one had said to him that he would feed his wife with good food and then he would take her away from him. So the next day when it was noon again, the men from the kiva all went to get their mid-day meal again. The old man who was sitting with Piwítamni said to him: "You wait, go and get your food when they are all done." They again brought in a great many victuals, especially a great deal of meat. Finally Piwítamni asked them, "Is that all?" They said, "Yes." "All right," he said, "so I am going to get my food now," and left the kiva.

When he had arrived at his grandmother's house she went into one of the rooms and got out a great many watermelons, which she placed in blankets. "Take these to the kiva first," she said. When he came to the kiva they looked up and said, "Somebody is carrying a big burden." So he came in and placed the watermelons on the floor at the place where he was usually sitting. All the others looked at those fine watermelons with envy and astonishment. He then went out again and proceeded to his grandmother's house. When he arrived there she asked him: "Have you come?" "Yes," he said. "Now what else do you want?" she asked. "My meat," he said. So she went into another room again and brought out a great deal of meat. It was antelope meat which she gave him, and he wrapped up a great quantity of it and carried it into the kiva. When they saw him come in they all looked up again and there he placed a great quantity of meat on the floor and then he commenced to eat. The old man who had always been with him was very happy and exclaimed, "Ahá," so the two were eating again. When they were done eating the old man turned to the others at the other end of the kiva and said to them: "Now, if any one is coveting this, come here and get the watermelons and take them to his children and the meat that is left and take it to his wife." They were at first hanging down their heads, but soon came and took what was left and enjoyed it. Only one man did not come. He said, "Wait until to-morrow, how will it be then? To-morrow we shall not bring any food into the kiva, we shall not eat, but let us then bring our wealth (robes, dresses, belts, buckskins, etc.), into the kiva, and whoever proves to be the richest and bring in the most shall live with your wife." So the young man went over to his grandmother's house again and she asked him what the men had said. He said that to-morrow they were all going to bring into the kiva their wealth.

So the next day they were in the kiva all forenoon and at noon one of them suggested that now they go and get their possessions.

"All right," the old man said, who was sitting with Piwítamni. "You go first because you wanted to have it this way." So they all went out and got their possessions and hung them up on the poles and pins in the kiva, filling them entirely. Others brought theirs in and the kiva was filled. They then said to Piwítamni: "Now then you go, too." "Yes," his comrade said, "you go and hunt at least something too, and bring it in." So he left the kiva and after he was gone his friend asked the others in the kiva to prepare many poles in the kiva for his friend to put his things on.

When he came to his grandmother's house she went into a room and brought forth a great many sashes. "Take these over to the kiva first," she said. So when he came to the kiva they looked up again and saw that somebody brought a great bundle. He placed them on the floor and said to his friend: "Now you hang all these up," and then left the kiva. Arriving at his grandmother's house she again went into a room and brought forth something and it was buckskins in great quantities. He took them over to the kiva. The men there looked up as he arrived at the kiva entrance and saw that he had a great bundle. He placed these buckskins on the floor and his friend, the old man, suspended them over poles. He again returned to his grandmother's house and this time he brought back a large bundle of large buckskins which were also hung up in the kiva by the old man. A fourth time he went and this time brought a large bundle of women's belts. So it was shown that he was very rich. Most of what was in the kiva belonged to Piwítamni. "Now then, what have you to say?" the old man said to the other men. So Piwítamni was ahead again.

Hereupon the old man took all these things that Piwítamni had brought into the kiva over to his house and gave them to his wife. Hereafter he was wealthy and no one dared to take her away from him. But the other men wanted one more test. They said the next day they would go from house to house and the man in whose house the most corn was found should own Piwítamni's wife. So the next day all the men from the kiva, including Piwítamni and his old friend, went around in the village from house to house and examined the piles of corn. In some houses they found a great deal of corn. But when they came to the house of Piwítamni they found the house was filled with corn, watermelons, and squashes, so he had gotten ahead of them and no one ever dared to take away from him his wife.

That rich woman, who was after that no longer called Watermelon-Rind Woman, may still be living somewhere.

37. THE YOUTH AND MAIDEN WHO PLAYED HIDE AND SEEK FOR THEIR LIFE.¹

Ishyaoí! In Oraíbi the people were living. At the west end of the south row of houses lived a youth. A short distance north-east of the present Honáni kiva lived a maiden. One day the youth went down to the west side of the mesa to watch his father's fields. As he passed the house of the maiden she asked where hé was going. "I am going to watch my father's fields," he said: "May I not go along?" she asked. "Yes," he said, thinking that she was only joking, and passed on. The mána wrapped up some fresh píki rolls (múhpi) and followed the youth. "So you have come," he said to her by way of greeting when she had arrived. "Yes," she said, and opening her blanket showed him her píki, which they ate together. "Let us play hide and seek now," she said, "and the one who is found four times shall be killed." "All right," he replied, "you hide first because you wanted it." "No, you hide first," she said, and so finally they agreed that the mána would go and hide first. "But you must not look after me," she warned the youth, and spread her blanket (ushínni) over him.

She then ran through the growing corn and finally hid under some úyi (*Corrispermum hyssopi folium* Linn). As soon as she had hidden she called out "tow." The young man then commenced to hunt her but could not find her. Finally he said: "I cannot find you, come out." So she came out and they went back to the place where they had eaten, and the youth then went to hide himself, covering up the mána with her blanket. He hid under a bush of pawíhchoki. Having hidden, he called out, "tow," whereupon the mána hunted for him and found him. Hereupon they again returned, the youth was covered up and the mána again went among the growing corn to hide. Finding a large corn-stalk, she pulled out the tassel, crawled into the opening and put the tassel in again. She then signaled to the youth, and he came and looked for her. Following her tracks he found that she had been running through the corn-field. So he hunted throughout the corn-field and then at the edge among the herbs and grasses, but could not find her. Finally he noticed that her tracks seemed to come to an end near a large corn-stalk, but he could not find her anywhere. Finally he called out, "I cannot find you, where are you?" "Here I am," she replied, and throwing out the corn-tassel she jumped out. So for the second time he had failed to find her.

They again returned to the edge of the field, the mána now cov-

¹ Told by Wikvaya (Oraíbi).

ering herself up. The youth now, as he went through the field, was thinking, "Where shall I hide? It is time that she does not find me again." As he passed along the edge of the field he heard a voice. "Listen to me," some one said. "Come up here. I have pity on you. One time she has already found you, and she will certainly find you again." This was the Sun. Hereupon the latter threw down a rainbow upon which the youth climbed to the Sun, who hid him behind his back saying, "Here she will not find you." So the *mána* followed his tracks all through the field, and went to the edge of the field to a small knoll, but could not find him. She followed them again throughout the field and returned to the same place. By this time she was puzzled where he could be. Her hair whorls were hanging down out of shape. She was thinking and thinking where he might be. Finally she pressed a few drops of milk out of her breast, examined the drops in her hand, and seeing the sun reflected in them, she discovered the boy behind him. She at once said: "Aha, there you are; I have found you. Come down."

The youth now again covered himself up and the *mána* went to hide away the third time. But this time the youth lifted up a corner of the covering and watched her, in which direction she went. When he followed her tracks throughout the corn-field he could not find her. Her tracks led to a patch of watermelons and squashes, but as the runners covered the ground he could not find her there. He returned to the corn-field and hunted, but not finding her anywhere he again followed her tracks to the watermelon patch. Finally he gave up in despair and called out: "I cannot find you, come out." She then burst open a watermelon, saying: "Here I am, and you did not find me," and came out.

The youth by this time became unhappy. They again returned and the maiden covering herself up, the youth went to hide away, but was very unhappy. Running through the corn-field and along its edge, he all at once heard a voice. "Where are you going? I have pity on you. You come in here," and looking down he saw a small hole by the side of a small corn-stalk. It was the house of Spider Woman. This he entered and she quickly spun some web across the opening. The *mána* again went to hunt for the youth. Running through the corn-field repeatedly, she finally traced his tracks to the edge of the corn-field, but could not find him anywhere. She then drew forth from her bosom a mirror, which was probably a quartz crystal. Through this she hunted first upward, hoping to find him somewhere above again, but failed to find him. She then turned it downward and all at once saw the opening of the Spider's hole re-

flected in it. "Come out," she at once called out, "I have found you. You are in there." Spider Woman said: "Well, you will have to go out, she has found you." He was very dejected by this time because there was only one chance for him left; but he came out.

For the fourth time the *mána* went to hide away. The youth again lifted up a corner of the covering and looked after her and saw that she was again running towards the watermelon patch. On one side of the corn-field was a ditch and as it had rained shortly before, there was some water in this ditch and a number of tadpoles were in this water. The *mána* crossed the watermelon patch, went into the ditch, entered the water and turned into a tadpole. The boy again went in search of the *mána*, following her tracks through the corn-field and through the watermelon patch down to the ditch, but failed to find her. He returned and hunted throughout the field, and being very tired, he returned to the water, stooped down and drank some. He was very sad by this time, but he hunted once more. Finally he again followed her tracks to the edge of the water, and knowing that she must be there somewhere, he called out: "I cannot find you, just come out," and immediately she emerged from the water and said: "I was here when you were drinking water and I looked right at you." He then remembered that a tadpole had looked up out of the water when he was drinking, but he, of course, never thought that that could be the maiden.

So they returned again to the same place, and as they went back the youth was very much discouraged. "Only one chance left for me," he thought, "where shall I hide that she will not find me?" After the *mána* had covered herself he again went away. Passing the house of Spider Woman, the latter said to him: "Alas! (Okiwa!) where are you going? You go there a little to the east to your uncle, the *Áhū* (a species of worm that lives in rotten wood); he lives in the *takáchki* (a temporary shade or shelter) and maybe he will hide you." So the youth went there and when he arrived there called out, "My uncle, put me in there." So the *Áhū* pulled out a loose knot from one of the corner poles, which was that of a *piñon*-tree. This post was hollow, and into this the *Áhū* put the youth, closing up the opening after he had entered. So the *mána* went and hunted for the youth, following his tracks through the corn-field, and found that he had been going up and down and back and forth, and finally she tracked them to the aforesaid shelter. Arriving at this place she hunted, but at first could not find him. She then put the tips of her right hand fingers, one after another, into her mouth, wet them slightly, then pressed the point of her forefinger into her right ear, and

immediately she heard the youth in his hiding place and told him to come out, as she had found him.

They then returned to their place again, but the mána said: "Let us now return again to the shelter where I found you." So they returned and sat down close to the shelter on the north side. The mána hereupon dug a hole close to one of the corner posts and then said to the youth: "I have beaten you, I have beaten you. You take off your shirt." He did so. It was a blue shirt such as the Hopi used to wear. "Now take off your beads," she said, and, not knowing what she intended to do, he did so. She hereupon grabbed him by the hair, jerked out a knife from behind her belt, bent him over the hole that she had made, and cut his throat, letting the blood run into the hole.¹ She then closed up this hole, dug another one somewhat to the north and dragged the body to it, burying it in this grave.

Hereupon she took the shirt and the beads with her and went home. When the young man did not return to his home his parents became worried and inquired at the maiden's house. "We thought you both had gone to our field to watch," they said. "Do you not know where Kwaváhü is?" "Yes," she said, "we were there together, but he drove me away, and I do not know where he is." So the parents were very sad. They had killed a sheep shortly before, but as they were so sorry they ate very little of the meat, and so the flies came in and ate of the meat. One time the woman was driving the flies off with a broom and one of them said: "Why do you drive me away when I eat your meat? I suck some of this meat and then I shall go and hunt your child." Hereupon the woman desisted and the flies then sucked of the meat. "Yes," the woman then said to the fly, "our boy went to watch the fields and he never came back. If you can, you go and hunt him and find him for me." So the Fly flew away to the corn-field and found very many tracks. Following them all over the field, she finally tracked them to the shelter where the young man had been killed. Flying around here she soon discovered traces of the blood, and opening the hole she found blood in it. She sucked some of this blood and went a little farther north and there found the grave. She then sucked up all the blood from the first opening and injected it into the body and then waited. Soon the heart of the youth began to beat and after a little while he raised up, shaking his head slightly. "Have you woke up?" the Fly said. "Yes," he answered, "but I am very thirsty." "There is some water over there in the ditch," the Fly said, "go there and drink and then

¹ I have found other evidences in the Hopi traditions that point to the probability that human sacrifices existed among the ancestors of the Hopi.

we shall return to your house." So he went there and quenched his thirst and then they returned to the house of his parents. These were now very happy when they saw the child. The Fly then said to the parents: "The shirt and beads of your boy are at the maiden's house. Let him go over there and then see what she says, whether she will be glad or not, and then let him ask for his shirt and beads, and when she gives him the shirt let him shake it at her, and then when he gets the beads he must shake them, too."

The mother then said to her son: "All right, you go over to the *mána's* house." But the Fly continued: "She will probably spread food before you, she will offer you *píki* rolls, but do not eat them." So he went over there. When the *mána* saw him she exclaimed: "Ih (with a rising inflection), Have you come?" "Yes," he said, "I have come." "Sit down," she said to him, and at once went into another room and got some food, which she placed before him. "I am not hungry; I have come for my shirt and my beads. I think you brought them with you when you came." "Yes, I have them here, and of course I shall give them to you." She hereupon went into a room and when she opened the door the young man looked in and saw that she was very wealthy. She had a great many things there that she had taken from the youths whom she had killed. When she brought out his things he took them and shook them at her and said: "Yes, these are mine, these are the ones." Hereupon he left the house, but the Fly had in the meanwhile told his parents that they should go over to the *mána's* house also and meet their son there, so they met in front of the house and waited there. While they were standing there they heard a noise in the house, some clapping and shaking. When the young man had shaken his shirt and the beads at the *mána*, an evil charm had entered her and she was changed into "Tíhkuy Wuhti"¹ (child protruding woman). She entered an inner room and came out dressed in a white *ówa*. Her hair was now tied up like that of a married woman, but her face and clothes were all bloody. While she had put on this costume the noise and rattle in the room where the costumes of the slain youths were had continued, and these costumes, which it seems consisted mostly of buckskins, rabbit skins, etc., had assumed the shape of deer, antelope and rabbits, and these now dashed out of the room and left the house. The *mána* tried to keep them and was angry, but could not stop them. She grabbed the last one, however, and wiping her hand over her genitalia

¹ This personage occurs in various Hopi tales. Some say that in a migrating party a woman was about to be confined. But as she was in labor a long time, she asked to be left behind. Her request was granted, the child being only partly born, from which fact she received her name. Comp "The Oraíbi Snake Ceremony," by H. R. Voth, page 353.

she rubbed this hand over the face of the antelope, twisted his nose, rubbed his horns, etc., and then let him run. She then turned to the people who had assembled outside of the house and said: "After this you shall have great difficulty in hunting these animals. If you had let them alone here they would have remained close by, and you would have had no difficulty in slaying them." She thereupon also left the house and disappeared with the game. Ever after she lived along the Little Colorado River, where also for a long time the deer and antelope abounded. And this is the reason why it is so difficult to approach and kill this game. The Tíhkuy Wuhti having rubbed her own odor over the nose and face of that antelope, these antelopes now smell the odor of people from a far distance, and so it is very difficult to approach them. The Tíhkuy Wuhti is said to still live at the Little Colorado River, and the Hopi claim to have seen her, still wrapped up in the white robe, and all covered with blood. She controls the game, and hunters make prayer-offerings to her of turquoise and nakwák-wosis stained in red ochre like that used in the Snake ceremony. These prayer-offerings, however, are always deposited in the night.

38. THE MAIDEN WHO STOLE THE YOUTH'S COSTUME.¹

Halíksai! A long time ago the people were living in Shupaúlavi. In the north-east corner of the village lived a maiden, and in another part of the village lived a grandmother with her grandson. One time this grandson wanted to practice running. His grandmother dressed him up in a kilt, beads, bunch of parrot feathers, and tied a little bell to his back, etc. She told him, that when he had made his circuit and returned to the village he should never pass by the house of that maiden, because she was dangerous, but he should come up another trail. So he ran towards Mishónognovi and descended the mesa south-east of Mishónognovi, then made a large circuit in the valley.

He was thinking why his grandmother had forbidden him to pass by that maiden's house. Early the next morning he again ran, again descending south-east of Mishónognovi. Passing down the trail eastward, he turned in the valley, ran north, turned to the mesa south of Páchkovi, ascended the mesa, and came to the village from the north. When he ascended to the village the maiden was standing on her kiva. "Aha, some one is running there," she said. "Run! run! You are beautifully dressed up," she continued, "let me dress up in your costume and dance for you."

Hereupon the youth ascended to the village and stopped in front

¹ Told by Sikáhpiki (Shupaúlavi).

of the mána's kiva. "You are nicely costumed," she again said. "Let me dress up in your costume and dance for you, and when I am through I shall return your costume to you again." So he was willing, laid off his costume and handed it to her. She dressed up in it, putting on the kilt, beads, ear-pendants, bell, feathers, etc., and then danced for him on top of her kiva, singing the following song:

Anina yuyuina! anina yuyuina!	Aha, costumed! aha, costumed!
Anina yuyuina! anina yuyuina!	Aha, costumed! aha, costumed!
Anina yuyuina! anina yuyuina!	Aha, costumed! aha, costumed!
Kurzh yangkag Bākātāā,	Now this Bākātāā,
Nui, nui, nui.	To me, me, me (comes).

As she was singing the last words she jumped into the kiva through the opening, closing it up quickly, and called out to the young man: "You can go, I shall not give you back your costume." The youth was very sad and went home. When his grandmother saw him she was angry. "There," she said, "I told you not to go there, but you did not believe me, and you went there anyway. That maiden is wicked. She always takes away the things from the young men in that way, but you would not believe me, and you went there. But let us eat now and then you go on the hunt. That maiden is always hungry for meat, and if you bring some game we shall go over with that and offer it to her and see what she has to say. She is hungry after meat."

So when they were through eating he dressed up and went hunting. The youth had a dog that could run very fast. This dog accompanied him. They were hunting east of the village in the valley. Soon they detected a rabbit, followed him, tracked him into a hole and dug him out, killed him, and returned to the village. When he came to his grandmother's house she was very happy. "Thanks, thanks," she said, one time after another. "With this we shall go over now and find out what she thinks about it." Hereupon they ate. When they were through the grandmother told him to take this rabbit, go over to the maiden, and invite her to dance for him again, offering her the rabbit if she did so. "She will certainly come out then," the grandmother said, "but do not be afraid now: cover that opening with the trapdoor quickly, so that she cannot get back again."

So he proceeded to the kiva of the maiden. When she saw him she saw the game that he had in his hand, and said, "Oh, where did you get that?" "Yes," he said, "I killed that just now." "Give it to me," she replied. "As soon as you will dance for me again I shall give it to you," he said. "Now, you listen to me," he said, "as

soon as you get through dancing I shall give it to you." So she came out and performed her dance at the edge of the kiva opening, apparently ready to slip in again when she would be through. She sang the same song that she had been singing before. As she sang the last word the youth threw the game towards her, but quite a distance from the kiva, as he had been instructed by his grandmother. The *mána* rushed for the game, and while she did so the youth closed the opening. The *mána* was very quick, but when she saw that she had been defeated she laid off the entire costume, one piece after the other, saying, "Here is your costume." The youth picked it up and went to his grandmother's house, who was very happy. "Thanks," she said, "that you were not too late, and that you were successful." Hereafter he had his costume again. "Thanks, thanks," the grandmother said, one time after another. "Do not go that way again, that *mána* is dangerous. She always takes away the things from the youths of the village. I told you so, but you would not believe me. Now since she has given your costume back to us, do not go again."

39. THE TWO PUEBLO MAIDENS WHO WERE MARRIED TO THE NIGHT.¹

Halíksai! In Kawaihkaa, a Pueblo village in New Mexico, the people were living. North of the plaza, at the house where there was a long ladder, lived two maidens. They were sisters, and persistently refused to marry any of the young men in the village. Finally the Night (*Tókila*) concluded to try to marry the two maidens, and came to the house. He came there in the evening and asked them to marry him. They said they would lay the matter before their parents, and if they were willing they would marry him. The parents were willing, and so the two sisters waited for their suitor. The next evening he came to fetch his two brides.

Leaving the village they went through a narrow passage. Outside of the village they found a large tray (*póta*), which the Night had left there. "This we shall enter," he said. So they all took a place on the tray, whereupon they were lifted up and carried through the air to Kawaihka Nuwátokaovi, where they entered a deep canyon or gulch. Here the Night lived. When they came into the house they saw in an inner room a great many human bones. They were the remains of many women whom the Night had stolen in the village, and with whom he had lived a while and then, as soon as they became pregnant, had thrown them into the room to perish. A number of

¹ Told by Lománómtiwa (Oraíbi).

women and maidens were still living, and they pitied these two new arrivals, and said: "Alas! that you two have come with him." So the two were very unhappy.

Close by was a lake from which the two sisters used to get water. They stayed with the Night a while, but soon became very unhappy when they saw that they were pregnant. One time the younger sister went to get some water and then somebody spoke to her. It was the Frog. "You poor one," he said, "you must go home this night. Here is a large trail. In the evening you must take your water jars on your head and come after water. You leave them here, and then you follow this road, which leads to your home. This you must tell your sister also." Hereupon the younger sister returned and said to her older sister: "There at the water some one has told me something." "What did he say to you?" she asked. "He told me that we should go home this night."

So in the evening, after they had eaten, they took their water jars and went after water. When they arrived at the lake the Frog said: "Have you come?" "Yes," they replied. "Very well, you just follow this track, and you trot, and you will arrive at your home." After they had traveled a distance they came upon Spider Woman, who was sitting close to the trail in a stooping position as an old hag. "Have you come?" she said. "Yes," they replied. "Very well, I have heard that you are going home, and so I waited for you here." She then told them that she would go along, and that they should not fear. So they traveled on that night and did not sleep any. The next day, when they had traveled until about noon, Spider Woman looked back and saw some clouds approaching. "They are coming," she said: "and will certainly overtake us."

The three did not tarry, but when they had come nearly to the village the sky was full of clouds; they had overtaken them. When they had arrived close to the village they were struck by lightning and killed. But as they were killed, each one was delivered of a child, the elder sister of a little boy, the younger one of a little girl. The children remained alive and at once began to nurse. During the night their mothers would become alive, but during the day they were always dead. In that way the children were brought up. Finally they began to walk around. Spider Woman had left the two fugitives as soon as they were struck by lightning.

When the children had grown up somewhat, they asked their mothers who their father was. "We certainly have a father, and you tell us who he is, and we will go to him; then he will take care of us and provide for us." The mothers then told them, "Yes, you have

a father, but from him we have fled, and he will not care for you. East of here is a village, Kawaíhkaa, and there is where we used to live. There our father and our mother live. You go there and north of the plaza where the big ladder is you inquire and see what they will say to you. There is where we used to live. But they too are bad. They will undoubtedly ask you to contend with them, and if any one is beaten they usually kill him. On top of the ladder something is hanging, and if any one does not guess that, he is killed; but if they contend with you and beat you, you must guess that. There is a little turtle tied up in it."

Hereupon they slept until morning, then the two children started. Their mothers said to them: "If they contend with you and your grandfather pities you and gives you something, you bring us something too, so that we can dress up, because our clothes are worn out. If they do not say anything to you, we shall go there too." When they arrived at the village they crossed the plaza, saw the ladder, and went up. Their grandparents lived in a kiva there. They entered and sat down. The grandparents had always been sad and sorry and at first did not say anything. Finally the grandfather saw them and asked, "Who are you?" "Why, it is we," they said. "But who are you? Where do you come from?" "From west of here," they replied. "From Akókovi (a village west of Kawaíhkaa)?" the grandfather asked. "No," they said, "not from there, but we stayed right west of here." "But who are you?" they asked again.

"A long time ago you had two daughters and somebody fetched them, and we are their children. We have grown up now and have come here." Hereupon they set food before them and fed them. The grandmother was crying. When they had eaten, sure enough, they were asked to play a game with them. "If they are our grandchildren," they said, "they will know something." So the grandfather laid out a flat stone on which was drawn a tūkwnanawöhpi.¹ The grandfather sat on one side, the boy at the other end, and then they began to play: The boy won the game. "Very well," the grandfather said, "there at the top of the ladder something is wrapped up. You guess what that is. If you guess that you kill me, and if you do not guess it I shall kill you." Hereupon they all went out and looked at the bundle that was hanging at the top of the ladder. "Now, what is in there?" the grandfather said. "Who knows?" the child said. "You guess once," the brother said to his sister. "How do I know what can be in there?" she said; "you guess." "Now, do not hesitate," the grandfather said, "but speak out and say what you

¹ A game resembling our checkers.

think." "Why, what can be in there?" the little brother finally said; "it is perhaps a little turtle." "Now, you are surely our grandchildren," the grandfather exclaimed.

"Well now, you kill me," the grandfather said. "No, we do not want to kill you," the children replied, "but you pay us something." "Very well," the grandfather said, "what do you want?" "I want a shirt, a bow, and quiver with arrows, and some wrist protectors, and a pair of moccasins," the boy said. The little girl asked for a dress, a blanket, moccasins, and a belt. And thus the grandparents paid them these things. They then also asked for some clothes for their mothers, whereupon the grandfather gave them four sheep-wool dresses, two pairs of moccasins, and two belts. The children then said, that their mothers had said, if they were willing and would not say anything, then the mothers would also come. "Certainly you must come," the grandparents said; "you shall not remain there." So the children took these things with them and returned to their mothers.

When they arrived there the latter were very happy. The little boy was already shooting his arrow. They all dressed up now and ate their evening meal. Hereupon they proceeded to the village, but all abreast. In this same manner they ascended the ladder, and when they had arrived at the opening the elder woman called down, "Our father, our mother," but received no answer. The younger sister then called down the same words, but received no answer. "They do not care for us," they said. The children had told their grandparents that their mothers would come if the grandparents would not say anything to them. They then descended the ladder and stopped at the elevated portion in the kiva. Again the two called, "Our father, our mother," and again no answer. "They do not care for us," the two women said. They then descended into the deeper portion of the kiva and again one after the other called, "Our father, our mother," whereupon the grandmother responded. "How!" she said, and immediately her two children and two grandchildren fell dead. Had they heeded the injunction a little better, and had been quiet just once more, the fourth time they would all have lived together happily, but this way now they had no children.

40. HOW HIYÓNATITIWA DEFEATED THE PLAN OF HIS ENEMIES.¹

Halíksai! In Oraíbi they were living. At the place where now Hóngsi and Nákwsu live, lived a maiden who refused all offers of marriage. The young men of the village would frequently go there

¹ Told by Lománómtiwa (Oraíbi).

and try to win her affections, but without success. At Achámali (now a shrine a few hundred yards north of the village) lived a youth by the name of Hiyónatitiwa, with his grandmother. They were very poor. The young man always went around with a patched blanket, and his grandmother also did so. One time he said to the latter: "My grandmother!" "Ha!" she said. "I am going to go south to that maiden there and see whether she will not marry me." "O my!" the grandmother said, "you are so poor, she will certainly not want you, and you are thinking of it. But at least go there and try it," she said to him.

So one time he came to the village. On the Snake and Flute and other kivas and on some of the houses the young men were still sitting, as it was twilight. As they saw the youth come they said: "Aha, somebody is coming here." So he stood and waited. They went to their supper and then returned, taking their previous places again. But the young man, not wanting to wait any longer, boldly passed between them to the house of the maiden. There was an open window in the upper story of the house, and to this the youth went up. The young people who saw him smiled. The maiden was grinding corn, but occasionally stopped. The young people watched the proceedings, and as they heard that the maiden occasionally stopped grinding, they concluded and said that the young man must be welcome, and she must be talking with him sometimes, because she stops grinding corn occasionally.

The young man talked to the maiden and asked her to marry him. She said that if her father and mother were willing, she would marry him. "Very well," he said, he would return the next evening, and if they were willing he would fetch her. Hereupon he returned home. The young men of the village were very unhappy. The youth said to his grandmother that to-morrow he would fetch the maiden. She refused to believe it. "Certainly I am going to fetch her," he said. And so the day passed and evening came. When it was dark he again proceeded to the house of the maiden. The young men of the village were again sitting on the roofs of the kivas and houses watching him. He went up to the house, and after a little while brought with him the mána, taking her to his house. The young men said to him as they passed along: "So you are fetching her. What do you want with her? But, of course, you are going to dress her up in patched blankets."

So he brought her to the house of his grandmother and went in. She took charge of the maiden and the latter remained there. The next three days she ground corn, and on the morning of the fourth day the grandmother washed their heads, but there was nobody there

to participate. There was nobody there to make a bridal costume, for which the maiden was now sorry. Hereupon the bride remained there and prepared the food for them, but no one prepared a bridal costume for her. When she had remained there about the time that brides usually remain at their husband's house before they go home to their mother's house, the old grandmother said: "Now, you have been here about that long, we shall see whether we can find something for you."

That day the young man went hunting and brought home a great deal of meat. They prepared some *nóokwiwi*, some *píkami*, etc. Of this they ate in the evening. Early the next morning the grandmother again washed the head of the bride, and hereupon she went into a room on the north side and was hunting around there, knocking things about, but found nothing. Going into another room on the west side she did the same, but had nothing when she came out. She repeated this in a room on the south side, but when she came out of a room on the east side she brought with her a complete bridal costume — two white robes, a pair of moccasins, a white, knotted, fringed belt and a reed receptacle. She dressed up the bride, sprinkled a road of corn-meal for her, and sent her home to her parents. The people were again sitting on their housetops and kiva roofs, and, behold! there the young bride came home, dressed as brides usually are dressed. When she came to her mother's house her mother was very happy.

Her husband went on a hunt the next day and brought back with him a mountain sheep. This he handed to his wife's parents, who were very happy over it. The inhabitants of the Snake and *Náshabe* kivas were very angry at this young man and were planning how they could kill him. They decided to make a raid on the Navaho. But the father of the young wife was also one of the inhabitants of the Snake kiva, and so he found out how matters stood. He told his son-in-law about it, and the latter informed his grandmother. She said that the next morning he should send his wife's little sister to the Snake kiva to call his father-in-law for breakfast. Hereupon the young man returned.

In the morning the maiden went to the Snake kiva, called her father for the morning meal, and added that in four days there would be war, whereupon she ran back. The people in the kiva were surprised, but laughed. The next day she repeated this, saying that in three days there would be war, and so on. In the evening of the second day the father and his son-in-law went over to the old woman at *Achámali*, and said: "It is drawing nearer." "Yes," she said, "when

they will have a race to-morrow you must not race with them, but you both come here first and start from here." Whereupon the two returned home. The next morning the little maiden repeated the same words. The men now began to feel uneasy, saying that that maiden certainly did not say that for nothing. Something must be about to happen.

On the morning of the third day she repeated the same words, saying: "To-morrow there will be war." That day the men made bows and arrows all day. On the morning of the fourth day the maiden again said: "Let us go and eat, but to-day there will be war," whereupon she ran home. It had been noised abroad that some Navaho were approaching the village and were attacking some men in the fields. The men who were not killed ran towards the village and shouted. The men of the village at once got ready and descended the village to meet the Navaho raiders. Hiyónatitiwa and his father-in-law each got two quivers full of arrows and a bow, and then ran over to Achámali to the old woman's house. "Have you come?" she said. "Yes," they replied. Hereupon she went to the room on the north and called in: "Come out here, your grandchildren have come here." At once somebody came. It was the Puma. She then called into the room on the west side: "Your grandchildren have come, come out here," and a Bear came out. She repeated this, calling into the room on the south side, and a Wildcat came out. Repeating this same act on the east side, a Wolf came out of the room.

While this was going on at Achámali, the Hopi had met the Navaho, and the latter were constantly asking where Hiyónatitiwa was. "He is in the village yet," the Hopi replied. "Go and get him, he is slow," the Navaho said. By this time the young man and his father-in-law, accompanied by the four animals, descended the mesa. The animals at once rushed upon the Navaho, who were nearly all killed, and also the Hopi that had planned this raid in order to get Hiyónatitiwa out of the way, and then steal his wife. When those who remained alive returned to the village there was a great deal of mourning there. "Somebody has certainly brought this about that some of our people have now been killed also," they said. And this way it was prevented that some one should take away the young man's wife, and he forever afterwards lived with her.

41. THE SHONGÓPAVI MAIDEN WHO TURNED INTO A DOG.¹

Halíksai! In Shongópavi they were living, and a youth there was very handsome, and all the maidens were coveting him. And one maiden was young yet, had small hair whorls; she was dirty, and a bad looking maiden. The maidens owned the chíro birds, and one of the maidens ground coarse meal (hakwúshkwi) for them and put it into a tray, and when she had put it in she lifted it up, and while she was singing she threw it away. She sang: "Póta, póta, póta, Yóá íni, yóá íni," and then scattered it to the birds. Now the chíros darted towards it and ate of it, and when they had eaten they dispersed again, whistling, and were flying around somewhere in the field. When it was evening they again assembled at the mána's house. In the morning she again made hakwúshkwi for them and fed them, and after that the mána always fed them.

Now that youth also made a tray. When he was done with it the maidens assembled. He handed that tray to them, and when he had handed it to them he said: "Now then, who opens this shall get me." Now one when she had loosened it could not untie it. She handed it to another one, who could not untie it, and thus one after the other tried to loosen and untie it, and not one could open it. Now then when it came to that bad looking maiden she also tried it. Now the old grandmother (Spider Woman) informed her, "When you will sing this you will open it." Thus she informed her. So the maiden, while she was secretly singing, opened it. When she had opened it, singing secretly, she opened it as her song ended. When she had opened it all she owned the youth. Then those pretty maidens were very sad and were angry.

Now the youth took her to his house, where the mother of the youth bathed her entirely, whereupon she became a pretty maiden. She now remained there as a bride. Then they made a bridal costume for her whereupon she went home. When she went home the youth followed her. Now she slept there in their house twice, and when she slept there the second time she did not get up. At last when they were eating they would still not get up, so the mother of the maiden went up to them and looked at them and they were still sleeping, but that maiden had turned into something; she had turned into a dog. Now the mother said to them, "Get up, please." The dog got up at once and rushed out right away and jumped down as a dog, and at once ran away somewhere, and is still going around somewhere.

¹ Told by Móho (Oraíbi woman).

42. THE BLIND MAN AND THE LAME MAN.¹

A long time ago there was an earthquake at Oraíbi. It was a very nice day; people had eaten their breakfast as usual, and were happy. Then towards noon the earth and the houses began to move and to tremble, and very soon there was a great noise like thunder, but nothing could be seen and the people did not know where it came from. They ran to their houses and everywhere to see what was the matter. Sometime in the afternoon the earth trembled very much, and a large piece of ground sank down at Skeleton gulch (Másvövee), so called because at one time a great many slain people were thrown there. This is situated about half a mile northeast of Oraíbi; the piece that sank down reached nearly to the village of Oraíbi. There was also a very large crack right on the public square or plaza of the village.

By this time the people got frightened very much, and all left the village, running toward the north. In the village there lived in one of the houses a blind man, and in another house a cripple who could not walk. When these noticed that some serious disturbance was taking place, they got very much frightened, and the blind man called over to the cripple asking for information. The latter answered that the earth had been trembling and the village had been in motion, and that all the people had left the village. The cripple then asked the blind man to come over to his house. The blind man asked the cripple to come over to his house, but after a while the cripple prevailed, and the blind man, taking a stick and feeling his way before himself, tried to reach the house of the cripple, the latter directing him which way to go. When he had arrived at the house the cripple said: "Let us also flee. You carry me on your back, and I shall show you the way." This they did, the cripple turning the head of the blind man in the direction in which he wanted him to turn and to go. Thus they left the village, also in a northerly direction, following the others.

A short distance north of the village a large elk met them, coming from the north. "O my! what is that?" the cripple said, on the back of the blind man. "What is it?" the latter asked. "Something very large. It is nearly black, and yet it is not quite black." The blind man, who had been a great hunter in his youth, when he still had his eyesight, at once suspected what it might be, and asked for details, and soon concluded that it must be an elk. Before leaving the village

¹ Told by Qöyáwaima (Oraíbi).

the blind man had suggested that they take a bow and arrows along, so that, in case they needed some food, they could kill some game. When they had come opposite the elk the cripple suggested that the blind man shoot the elk, as his own hands were also somewhat crippled, and he was unable to handle a bow. He put an arrow on the bow, and the blind man got the bow ready, the cripple doing the aiming for him. The elk was now standing west of them, and at the proper time the cripple told the blind man to shoot. He shot and killed the elk.

They were now very anxious to roast some of the meat, but had nothing to skin the animal or cut the meat with; so they went there and with one of their arrows they dug out the eyes of the elk. The blind man then, being directed by the lame man, gathered some sticks of wood and they built a fire, starting the fire by rubbing wood and fire sticks together. They placed the two eyes on the fire and waited. When the eyes got very hot they burst with a great report. "Hihiyá!" the men exclaimed, and both jumped up, the lame man finding that he could walk, and the blind man finding his eyes opened. "Ishutí," the blind man said. "What is it (hintí)?" "My eyes are open." "Yes, and I can walk," the other man replied. By this time it had become evening. "Now let us remain awake all night," the man who had been blind said, "because if we go to sleep my eyes might stick together again." "Yes, if I lie down I might find that I cannot walk again in the morning," the other one replied. So the first one handed the other a small twig of *ðevi* (Ephedra), saying to him, "If you see that I go to sleep, you prick my eyes so that I awake." The other one handed the blind man, as we shall call him for brevity's sake, also some prickly weed, saying: "If you see me sit down you prick my body so that I remain standing." Thus they remained awake all night watching each other.

Early in the morning they concluded that they would follow the tracks of the inhabitants of the village who had fled. They finally found them in a timber quite a distance to the north. "What has happened to you?" they said. "Why, you were blind and lame, and now you can see and walk." "Yes," they said, "something has happened to us; and now let us go back again to the village. There is nothing the matter there any more." So the people all returned to the village, these two taking the lead, and that is the reason why Oraíbi is again inhabited. If these two had not brought the people back they would never have returned.

43. BIG HEAD AND GOAT HORN.¹

Halíksai! In Oraíbi they were living. East of the Kwan kiva a youth lived, by the name of Big Head (Wuyákqötö). Away south are the Hopi Buttes, and on the westernmost butte lived Goat Horn (Chiwákala). These two were friends, but as they lived so far apart they did not visit each other often; but one time Goat Horn visited his friend in Oraíbi. After they had eaten and talked together, towards evening Goat Horn wanted to return home. "My friend," he said to Big Head. "What is it?" the latter replied. "You must come and visit me sometime, too," Goat Horn said; whereupon he went home. After a while Big Head visited his friend, and stayed all night there. In the morning Goat Horn killed a goat for his friend, cut it in two, and gave him one-half, which Big Head took with him to the village; and that is the reason why Hopi, when they kill a goat, cut it up.

44. KAVÚSHKAVUWNŌM AND SHOVIÍOUNŌM.²

Halíksai! In Oraíbi they were living. At Bayávushtuhco lived a woman by the name of Kavúshkavuwnŏm, and at Oánmuru lived a woman by the name of Shovíiounŏm. These two women were great friends. They usually got water at Spider Spring (Kóhkangva). One time Kavúshkavuwnŏm was getting water again, and as she was returning her friend Shovíiounŏm met her, also getting water. The latter asked her in a half-singing manner: "What now [in order] to cook, you get water?" (Híhta vúla kwiwánikae kúyito?) Whereupon Kavúshkavuwnŏm replied: "A dish of young squashes" (Ngamóochona). Shovíiounŏm hereupon said: "So you are going to feast?" (Aha, hálihi kurzh pas um chónni?) "Yes," the other one replied, "you must come this evening and visit me," whereupon they separated, the one going home with her water, and the other one going after water.

When Shovíiounŏm returned with her water she went to grinding corn and prepared some hurúshuki. Of this she put some into a tray and proceeded to the house of her friend, Kavúshkavuwnŏm, who had invited her to come over. The latter had in the meanwhile prepared her dish of young squashes. This she put into a bowl and the two then sat down and ate the squashes and the hurúshuki. While they were eating they conversed together, and when they were through and Shovíiounŏm had visited for a little while, she returned to her home.

¹ Told by Lománŏmtiwa (Oraíbi).

² Told by Tangákhoyoma (Oraíbi).

The next morning Shovíviounöm went after water first. She looked around several times for her friend, who, however, was not yet coming. She went down to the spring, filled her jug with water, but still her friend was not coming. So she returned to the village, and as she was ascending the incline to the village Kavúshkavuwnöm descended from the village, also going after water. When they met, Kavúshkavuwnöm asked her friend: "What now [in order] to cook, you get water?" (Híhta vúla kwiwánikae kúyito?) Whereupon Shovíviounöm replied: "Tavóchona." "So you are going to feast?" (Aha, hálihi kurz h pas um chónni?) Kavúshkavuwnöm said. "Yes," Shovíviounöm replied, "you must come and visit me in the evening."

When they had both returned they prepared their meals, Kavúshkavuwnöm preparing some hurúshuki, and Shovíviounöm preparing a dish of rabbit meat. In the evening Kavúshkavuwnöm proceeded to the house of her friend. The latter put her dish of rabbit meat into a bowl, and Kavúshkavuwnöm added her hurúshuki. The two then ate, enjoying their feast. When they were through, they conversed together until the sun went down, whereupon Kavúshkavuwnöm returned to her house and both retired for the night.

45. HOW THE CHILDREN OF PIVÁNHONĀPI OBTAINED PERMISSION TO CATCH BIRDS.¹

Halíksai! At Húkovi they were living, and at Pivánhonkapi they were also living. At both places there were a great many children, and they always went down to Mumúshva (a spring named after a certain herb and grass that grows in the spring), where they were setting bird traps. They were often at enmity with one another on account of the birds. One morning they again went to trap birds. They again became very angry at one another on account of the trapping, and the Húkovi children said to the children of Pivánhonkapi that they should not trap birds there. But they said if they would give them something they could trap birds there. So the children from Pivánhonkapi ran back to the village and got such things as kütúki, píki, and different other articles of food, and gave them to the children of Húkovi, so that the latter carried home a great deal of food which they had purchased for the permission given to the Pivánhonkapi children to catch birds there, and after that the children from both villages were always catching birds there, and maybe they are catching birds there still.

¹ Told by Kwáyeshva (Oraibi).

46. THE JUG BOY.¹

In the village of Háno the people were living. The Háno know how to make the earthen jugs, and one time a handsome young woman also made an earthen jug. She kneaded the clay and when her hands were tired she trampled it with her feet, so that the wet clay spurted all around.² By and by this woman bore a child, but it was an earthen jug, inside of which was a little boy, who cried when he was born. The women who were present were happy. "Ishuní!" they said, "you have borne a child," whereupon they washed the jug child, and in that way the child grew up. But the mother nursed it, holding her breast over the opening of the jug when the child nursed.

By and by the child grew up and began to talk like the Háno, and from that time on the child refused to take the mother's breast; it asked for some food, and from there on it ate food which the mother put into the jug. Thus the child grew to be a young man. One time it rained and then it snowed, and the young men then went hunting. In the evening they came home carrying the rabbits. That jug youth envied them. He had a grandfather, and said to the grandfather, "My grandfather." "Hay!" the latter replied. "I want to go hunting, too." "Very well," he replied, and then the grandfather made a bow for him and arrows, and tied feathers to the arrows, and when he had made them he tied them to the jug handles. He also tied some food to the jug and a burden band with it. These things he made.

Then the grandfather lifted the jug up, carried it down from the village and left it there. He said to him, "Now go on; there in the field they are hunting, hence when you proceed and find rabbit tracks somewhere you follow them. This kind of tracks they have," whereupon he drew them for him. Now then he (the jug youth) moved forward in a wabbling manner and descended somewhere along the path. When he had descended he went somewhere northward from the village. Then he moved up and down that way, and sure enough somewhere found some tracks. He followed them and there, sure enough, a rabbit was running. Now that jug youth moved very fast, so that the mouth of the jug whistled. He circled around the rabbit once, then the rabbit jumped into the wash. The jug youth also came and jumped down. When he landed on the ground he burst into two and a Hopi came bouncing out of it.

¹ Told by Tangákhoyoma (Oraibi).

² A part of it entered her genitalia and she became pregnant from it.

After that he at once untied the bow and arrows and burden band. He now took the burden band, the bow and arrows, and followed the rabbit. The rabbit became tired and sat down. When the youth found him he shot it. He then followed another one and killed it. Thus he killed four. He now tied them up and carried them on his back and then went home from there. When it was evening he came to his mother carrying the rabbits, and she was truly happy. "Oh my! Thanks that you have killed them, thanks, thanks," she said. The grandfather now also said: "Thanks, thanks, why you have fixed yourself up somewhere, and hence you are now a Hopi and have carried these here to me. Thanks! Why now subsisting on your account I shall live here." When he had thus spoken to him, after that that one lived as a Hopi, and after that he always provided something for his mother, and then subsisting on his account (by his assistance) they lived there.

47. THE CROW AS A SPIRIT OF EVIL.¹

A Crow was living on the high mesa southeast of Oraíbi where the sun shrines are located. He would be walking up and down on the edge of the mesa watching the people as they were planting their corn in the valley. "Thank you," he would say, "that you are planting for me." Occasionally he would fly over and around the village of Oraíbi watching the people. He also would watch well who planted his corn first, and when the corn began to have ears he would say: "This field was planted first, so I am going to eat there," which he did. The Hopi were very unhappy over it. This high Crow also impersonated sickness. Wherever any body in the village was bad he would, in some way or other, secretly and unobserved, influence and charm him and he would get sick; some of them would even die. Just how he did it the Hopi do not know. It was done in an invisible way, just the same, the Hopi say, as he would eat their corn after they had left their fields, and did not see him do it. The Crow, or Sickness, would also despoil people in other ways, some into whom he had breathed his bad influence would, for instance, begin to steal. They would be very sorry over it afterwards, and say: "What is it that makes me so bad, I did not use to do it before." Good people, whose heart, however, was not very strong, would thus be turned into bad people by the harmful charm of the Crow. They say that in that condition they would "kanánapunangwa yéshe," that means, be sitting or living with a disobedient heart. But as the

¹ Told by Qöyáwaima (Oraíbi).

Crow is constantly trying to influence the Hopi to do bad things, to infuse sickness into their bodies, there is some one else that is trying to counteract the doings of the Crow, but who this unseen being is the Hopi do not know. They do not know where he lives; they have no regular name for him; they speak of him as The-One-that-Does-Good-for-them-All, and wants to make them good, or as the One-with-the-Good-Heart, and so on. The ideas about this being seem to be vague. It is not quite clear whether the Hopi consider it to be a personality or simply a power, or influence, but they believe that whatever this may be, it is not so strong as the Crow, although the two forces constantly wrangle over the individual Hopi, the one trying to exert a bad influence over him and the other one to counteract this bad influence. The Hopi say that sometimes, when they are under the influence of the Crow, this other power will in some mysterious way make itself felt, so that they sometimes feel a sudden shock; so that, as they sometimes put it, they even sometimes hit their foot against an object that may be close by. By this, they say, they realize that that "Good Thing," or Being, is trying to exert its influence over them and to save them from some bad influence of the Crow.

48. THE MAIDEN AND THE COYOTE.¹

A long time ago a beautiful maiden lived in the northern part of the village of Oraibi. The young men of the village vied with one another to gain her favor, but she treated with contempt all attempts in that direction. The young men would gather flowers, some of them even going long distances to find rare flowers, and offer them to her, but she would persistently refuse to accept any of them. So they finally gave up the attempts in disgust.

The Yellow Cloud chief of the north heard about it and also decided to try to win her. He prepared a beautiful bridal outfit, consisting of two robes, a pair of moccasins, a knotted belt, and a reed mat, the latter to be used as a receptacle for a part of the outfit. In fact, it was the same outfit that is made for brides at the present time, but yellow being the color of the north with the Hopi, this whole outfit was of that color. The chief brought it to the village and presented it to the maiden, but she refused to accept it, so he, too, returned to his home in disgust. The Blue Cloud chief of the west hearing about this, made up his mind that he would try to win the favor of that maiden, so he prepared a blue bridal outfit and offered it to the maiden, but it was promptly refused. Hereupon the Red Cloud

¹ Told by Qöyáwaima (Oraibi).

chief of the south prepared the same outfit in red color, but also without success. The White Cloud chief of the east tried his luck with a white bridal costume, but with no better results. The Black Cloud chief from above failed in the same manner, and finally the Gray Cloud chief from below tried his luck, only to meet with complete failure, as his five companions had.¹

After all these attempts and failures, Paváyoykashi, a rain deity in the far south, heard about this story. He painted and dressed up beautifully like the Flute players, Powámuy dancers, and certain Katcinas at the present day, painted a black line over his cheeks and nose, took a bow and arrows, placed the latter in a panther skin quiver and proceeded to Orañbi. He found the maiden already mentioned, in the valley south of Orañbi watching her father's field. He addressed her, saying, that she should speak to her parents and ask them whether they would give her to him and, in case they should give their consent, he would come and get her in four days. She was favorably impressed with him and promised to do so. In the evening, when she arrived in her home, she told her parents about it, saying that somebody had come there, had asked her in marriage provided they, the parents, would give their consent. The parents offered no objections.

The Coyote Old Man at that time lived west of the village at a place called Coyote Gap. He had been thinking of that maiden, but knowing that she had refused all offers, had never had the courage to ask for her. Hearing now that she had accepted Paváyoykashi, he at once determined to win her. So he traveled south to a country where it is warm and where there are parrots and macaws. He captured one of the macaws, returned, and at once proceeded to the house of the maiden, saying: "I have brought something pretty for you." She asked, "What is it?" He produced the parrot and asked her whether she wanted it. She was at once struck with the beauty of the bird, and, not thinking of any evil intentions that the Coyote might have, accepted the present. The parrot was alive. The Coyote, well pleased with his success, returned to his house. During the night he proceeded to the house of Paváyoykashi, stole his costume and ornaments and all that he usually took with him, and returned. The next morning he dressed and painted up just like Paváyoykashi and proceeded to the house of the maiden. This being the day on which Paváyoykashi had said that he would come

¹ With the Hopi yellow is the ceremonial color of the north; green or blue, of the west; red, of the south; white, of the east; black, of the above; gray, meaning in this case a mixture of all kinds of colors, of the below.

for her, she mistook Coyote Old Man for her lover and went with him. They proceeded to the house of the Coyote Old Man where she remained. She soon discovered her mistake and was very unhappy over it.

When Paváyoykashi awoke in the morning, he missed his costume. After hunting for it and being unable to find anything, he discovered tracks leading to and from his house. He followed these and tracked them to the house of the maiden, from there back to the house of the Coyote, where to his great sorrow he found her. He did not say anything, however, but returned to his home, being, of course, very angry. In the meanwhile the young men of the village heard that the beautiful maiden, whom to win they had made so many unsuccessful attempts, had been ensnared by the Coyote Old Man. They were very much exasperated over it, went down the mesa, surrounded the Coyote's house and determined to kill the Coyote. When they arrived there he was still sleeping. The maiden, sitting by his side, was very much dejected. When the Coyote heard the noise he awoke, jumped up, ran up the ladder and succeeded in escaping between and through the pursuers without being hurt by the sticks that were hurled at him. Ascending a ridge or mesa some distance west of the village, he turned around and in a defiant way expressed his satisfaction at the victory he had gained over them, by successfully getting their most beautiful maiden away from them, and the village. While he spoke he grasped his genitalia and showed them to his pursuers. Hereupon he descended the mesa upon the other side and disappeared.

Paváyoykashi bided his time and one time brought a strong wind, some very heavy rain and thunder clouds, in which he was hidden, to the village. He took revenge on his enemy, the Coyote, by striking him dead with a ray of lightning. The maiden returned to her home, but realizing that she had cast herself away, she continued to lead a life of lewdness.

49. CHÓRZHVŪĪQÖLÖ AND THE EAGLES.¹

A long time ago there lived a family right north of where now the Náshabe kiva is situated. The family consisted of a father, mother, two daughters, and a son. The latter would always go and hunt eagles as soon as warm weather set in in spring, and later on take care of them, so that he would never find any time to assist his father in his field work. The two maidens would get angry at their brother

¹ Told by Qóyáwaima (Oraíbi).

because he would not assist their father to make a living, and they would tell him that he should go and work in the field. He would say, however, that he had to take care of his eagles, of which he usually caught and kept a great many.

One spring he only captured two young eagles. He was very much depressed, saying: "Why has this happened to me; I usually capture a good many eagles, and now I only found two." Yet he took them home and cared for them. One morning after he had gone out to hunt food for his eagles, the mother and two maidens concluded to go to the field also. The girls got angry at the eagles and beat them. Thereupon they locked up the house, hiding the wooden key of the wooden lock somewhere near the fireplace. The mother had gone to the field early in the morning with her husband. When the girls arrived in the field the father said to them: "So you have come." "Yes," they said, "we have come." "Very well," the father said, whereupon the maidens assisted their parents in weeding and hoeing their field.

When the young man came home some time during the day, he was very thirsty and tried to get into the house. "Well, now," he said, "some one locked this door." "Yes," the Eagles said, "your sisters locked it, and the key is buried near the fireplace under some ashes;" whereupon the young man found the key and opened the door. The Eagles told him that his sisters had beaten them, and told him that he should dress up and that they wanted to go to where the family was. So the young man painted his legs yellow, with *sikáh-piki*, tied some bells or rattles round his legs, and some eagle's feathers in his hair, put on a kilt, sash, and belt, and decorated his body in different colors. Over his cheeks and nose he made a black line. He placed a number of strands of beads around his neck and ear pendants around his ears. One of the Eagles said, "I am going to carry you on my back." So he mounted the Eagle, holding himself with both hands to the wings of the Eagle, and the other Eagle taking the lead, they began to ascend. The people in the village observed them and recognized the young man, and said, "Oh! Why is that Eagle carrying Chózhvūkíqö!?"¹

As they started, the Eagle that carried him said to him, he should sing the following song:

Hao Inguu! Hao Inaa!	Hao, my mother! Hao, my father!
Itah uuyiyuu kamuktiqö.	Our corn grown high.
Shilakwuyata.	Corn husks.

¹ The name signifies: Bunch of long blue-bird wing feathers.

Tütübena tütübena.	(Are) figured, (are) figured. ¹
Ayay Tütübena.	Aha (are) figured.
Tütübena, tütübena.	Are figured, (are) figured.
Yāāā.	Yāāā.

While he was singing this they kept soaring upwards above the village, and after flying around in a circle four times they proceeded southward towards the field in which his people were. When they had come near the field the young man sang the same song again. The sisters heard him, and said, "Listen, our brother is coming from somewhere, because we hear him sing." They looked along the path but could see nothing. When the Eagles were close by the sisters discovered them and recognized their brother. "Oh!" they said, "why are you carrying our brother?" but they received no answer. Hereupon the Eagles descended somewhat, and the parents, whom the maidens had told about it, asked them to come down and leave their son with them, but instead of doing that, the Eagles began to rise, again circling around four times, the young man singing the song four times. By this time they had soared up very high, and finally were out of sight. The parents and sisters cried very much, especially the latter. The family immediately went home, mourning as they went along.

The Eagles kept flying higher and higher to their home. Arriving at an opening away up in the sky, they passed through into the world where the Eagles dwell, and from where they come down in response to the prayers of the Hopi and hatch their young for the Hopi here in this world. The two Eagles proceeded somewhat eastward from the opening, onto a very high bluff around which, in the valley, were many houses that were all perfectly white and in which the Eagles lived. The two Eagles deposited the young man on the top of that bluff, and told him, "Here you will have to stay, because your sisters were bad to us and beat us," whereupon they left him. He was very despondent over the matter and thought that he would jump down from the bluff. He said, "If I remain here I will die with hunger anyway, so I may just as well jump down and die quickly." But soon a little Wren appeared on the bluff, jumping up and down the edge. He spoke to the little Wren, asking whether there was no possibility of him getting down, but he received no answer. Soon the little bird flew away, but came back

¹ This refers to the fact that the Hopi, especially the children, often fold up a strip of corn husk and with their teeth mark different figures in it, which are then shown in different places of the husk when the latter is opened and held against the light. This was probably a song which the boy had been singing with his sisters and by which he wanted to make himself known, in which he was successful.

again, acting in the same manner. All at once a black Spider, that had been informed about the matter by the Wren came up the bluff. The Spider came close to the man, saying to him: "Well, now, you poor one, here you are all alone." After thus having pitied him, the Spider continued: "Well, just stay here," and left him. But soon she returned, bringing with her two small, fine, downy turkey feathers, and handed them to the young man, saying: "You sleep on one of them and cover yourself with the other, so that you do not get cold during the night." She then began pitying him, saying that it was too bad that his animals (meaning the Eagles) had treated him so badly after he had taken such good care of them. Hereupon she again left him and he spent the night on the bluff. Early in the morning the Wren came again. "So you have come again," the young man said, but the Wren did not answer. It went, however, along the edge of the bluff again to the place where the Spider had come up and when the young man looked there, too, he saw a narrow crack in the bluff, reaching away down to the ground. The Wren at once began to pull out one feather after another from its wings, putting them at short intervals into the wall of the crack, while it was holding itself also on the sides of the crack. When the feathers from the wings were all gone it pulled out the feathers from its tail, thrusting them also into the side of the crack. When the tail feathers were all gone it had not yet reached the bottom by far. So it began to pull out the small feathers from all over the body and continued to build its little ladder with these feathers, but the bottom was still not reached, so that finally it had to pull out even the small down all over its body, with which it finished the ladder. It now ascended the bluff again on its improvised ladder, and when it came to the top the young man hardly recognized it. It was entirely naked, having kept only its bill. It now invited the young man to follow it, and climbed down this ladder, assuring him that he would get down safely, and there was no reason for him to be afraid. So they descended and when they had safely reached the ground the Wren told him to wait there for it, whereupon it commenced to ascend again, holding itself to the sides of the crack. As it slowly mounted it pulled off with its bill the feathers from the wall of the crack and replaced them where they had been taken out from its body. When it had reached the top it had all its feathers again and then flew down. Here it told the young man to go towards the place from where it had come, showing him the direction, and then left him.

The man proceeded as directed, and when he finally stopped at a place he heard a voice saying: "Step back a little, you almost are

on my house." It was Spider Woman. She invited him into her house, but he said: "The opening is so small, how shall I get in?" She removed the small sticks and pieces of grass that were built up around the opening, thus enlarging the opening so that he could enter. "Now," she said to him, "you must be very hungry. It is too bad that those Eagles which you treated so well should have been so bad to you. You had better stay here and live with me now." Hereupon she gave him a tiny piece of meat, a very small quantity of hurúshuki (a kind of doughy mush), and half a nut, and invited him to eat. "Oh!" he thought, "how shall I get satisfied with this small quantity. I shall surely remain hungry," but when he took the hurúshuki, and placed it in his mouth, she said to him: "Oh, you must not take it all, you must just take a small quantity, and you must only suck the meat." He did so and when he began to eat it, it increased in his mouth, filling his mouth entirely. The same was true of the nut, and the meat, the latter being white meat of some kind of a fowl, as the old woman explained to him upon his request. After he had eaten, Spider Woman made a ball for him of pitch and hair, the same as the Hopi use to-day in their races in early spring. In the morning he took that ball, left the house and ran southward, kicking the ball before him as the Hopi do at the present day. Arriving at a small lake he saw at its banks some little birds, and having learned that Spider Woman relished that kind of meat very much, he killed one of the birds and took it along. On his way back he again kicked the ball before him, and at the last kick it dropped down into the Spider Woman's house, by which she knew that he had returned. "Thanks, that you have come back." She expressed her satisfaction at him having brought some more meat, and said: "Now, you must put this away and we must not eat very much of it at a time, so that it may last us several months." The young man laughed at her, saying, "Yes, I will be nibbling at it for a long time." She told him that the meat which she had had before, she had found, the bird evidently having been killed by some other bird, and she had lived upon that bird for a long time.

The next day he went out again, bringing home this time two birds that he had killed. She thanked him very much again, saying, that now they could eat all they wanted. She then warned him that he should never go towards the west, as there were some bad people living there that would hurt him. The third day he again went to the lake, taking with him this time a throwing stick. When he arrived there he killed a large number of birds and brought them back with him. On this trip he again kept kicking the ball before

him. When he brought all these birds into Spider Woman's house and placed them on the floor, she was very happy, and thanked him for it many times. "Now," she said, "we can eat meat and need no longer simply suck it," as they did before. "I am going to live well now, on account of you, (by your help)," she added. On the fourth day he again made the trip in the same manner, to the aforesaid lake, but this time he thought he would turn around to the right, westward, and see at least who it was that was living there and that was reported to be bad. He thought if any danger threatened him he could easily run away. So he traveled westward, kicking before him his ball. All at once the ball disappeared and he found that it had dropped into a kiva. He approached the kiva and waited outside. All at once some one called from within, saying, that he had been seen and that he should come in, as nobody would hurt him. So he went in and found that his ball was lying north of the fireplace. He was again, with the utmost kindness, invited to sit down, with which he complied. He thought that those who lived here could by no means be called dangerous or bad. The man living in the kiva had long eyelids that were hanging down on his breast and that had to be laid back over his head when he wanted to see. His name was Hásokkata, and soon he said: "Now, let us play totólospi." The young man consented, but Hásokkata beat him twice. "What will you pay me now?" he asked the young man. "I do not know," the latter said, "I have nothing. You may take my ball, however." "I do not want that," Hásokkata said, "but you may lie down outside at the entrance of my kiva and it will not be so cold then," for it had by this time become fall and the weather was getting cold. The young man consented, but Hásokkata said to him: "I am afraid you will run away then, so I am going to tie your hands and feet," which he did. In a little while the young man began to feel very cold while he was lying outside of the kiva. Spider Woman, in the meanwhile, became uneasy about her young friend, saying, "It is now about half noon and he is not yet here, he undoubtedly did not follow my advice and went westward and fell into the hands of the bad people. She at once went to look him up and found him lying at the kiva's opening, his hands tied on his back and his feet also tied together. "Aha!" she said, "here you are lying just as I thought. You must be hungry; now, that is the reason why I came. Now, you stay here until I return and get something for you." So she returned to her house and got two fuzzy, short turkey feathers. With these she returned and placed one beneath him and with the other one she covered him up.

Hereupon she returned to her house and commenced to meditate on the matter. "Why did he take away my friend," she thought, "and how shall I get him back again. That man there in the kiva is a bad man and he will not want to give back to me my grandchild. I am going out to call somebody in here." So she went out and called out to her people, saying: "All assemble here, but do not tarry, be quick about it." Those that responded at once were specially animals of prey, such as the bear, wildcat, panther, mole, etc. Her house was completely filled. "Why do you want us in such a hurry?" they asked. "Yes," she said, "that there Hásokkata has hung my grandchild up to smoke (referring to the fact that objects that are smoked are sometimes suspended in the hatch-way over the fireplace). So now, I want you to go and take my grandchild away from Hásokkata." "All right," they said, "but how shall we do it?" "You must also gamble with him," she said. They then agreed upon certain games that they were going to play, and sticks that they should make, etc., and then left, being led by the old woman. Hásokkata in the meanwhile kept laughing at the young man lying outside of his kiva entrance. "Now, you are cold by this time, are you?" he kept saying to him, and while he was still talking in that manner the rescuers arrived at the kiva. Before they started, however, from Spider Woman's house, she had prepared a set of *báckshivu* (a cup game). This she had brought with her. While they had proceeded to Hásokkata's house the Mole had proceeded to the same place underground and was waiting under the house of Hásokkata. When the others arrived at the kiva they were invited to come in by Hásokkata. He spoke very kindly to them. North of the fireplace was still the drawing of the *totólospi* game that he had played with the young man. In reply to his urgent request to come in, Spider Woman said: "We have come to gamble with you. You are smoking my grandchild here and we have come to beat you at playing, and are going to take him away." "All right," he said, "come right in," whereupon they entered, entirely filling the kiva. "All right," they said, "who will commence?" "You play first," Hásokkata said, "because you proposed it." Spider Woman was happy over it, and put up her four gaming cups on the north side of the fireplace. The Mole, still being under the floor, saw it and placed the little ball under one of the cups, pushing it up very hard, however, that it could not drop out in case that cup was chosen and thrown down by the player. Now, they said to Hásokkata, "Guess under which it is, and we will see whether you will win." He pondered a long time, then threw down

one of the cups, but the ball was not under it. Hereupon he threw down another one, but the ball was not under that one. "Now, that is enough," Spider Woman said, "you have not found it." So she put up her four cups again, the Mole again fastened the ball in one of the cups quickly, closing up the opening in the floor, and then Hásokkata was again challenged to guess. He again threw down two cups without winning one game. "My!" he said, "Who are you? Why are you trying to keep away your things from me? You have beaten me, so take the young man along." Spider Woman then herself threw down one of her cups and said, "Here under this one is the ball." This made the old man somewhat angry and he refused to let his captive go, but he challenged them to another trial. Outside of his kiva grew very strong kwíngwi, which is a brush, the sticks of which are very hard. He told them that if they would break down or pull out a certain amount of that stuff he would consider himself beaten. The Mole hearing this, quickly made its way underground to the brush and soon gnawed off all the biggest roots of a great deal of brush. The others did not know anything about this and so when they came out of the kiva the old woman said to the others: "Now, let us try to pull this out and see whether we can do it." They commenced, and in a short time had pulled out so much, even with parts of the roots, that Hásokkata considered himself beaten even before they had pulled out all that the Mole had loosened. "All right," he said, "you take with you all that I have and you will be rich, you have beaten me." They returned to the kiva, untied the young man and all again entered the kiva of Hásokkata. "Now," Hásokkata said to them, "take with you all of my things here, because you have beaten me twice." There were a great many objects throughout his kiva, such as clothing, bows, quivers, arrows, and other things that he had taken away from visitors with whom he had gambled and whom he had killed, throwing their corpses into a big hole that was full of bones.

After they had taken everything, they said to him: "But what shall we do to you?" He replied: "You have taken all my things, let me alone." To this they did not agree. "We are going to kill you," they said. "So the Bear grabbed him, tore open his breast, and tore out the heart of Hásokkata, which he took with him. The Wolves, Coyotes, Wildcats, etc., hereupon fell upon the corpse, tearing it to pieces and devoured it. These animals still do the same to-day, killing people whenever they have an opportunity to do so, whether these people are good or bad, and that is the reason why the Hopi hunt and kill those animals if they can do so.

After they had left the kiva, Spider Woman told them all that they could now go to their respective homes. She took her grandchild with her and also returned to her home with him. Here she told him that he should fear nothing after this because nobody would now hurt him, that having been the only one that was bad and dangerous. The Wren had in the meanwhile been down to this earth and had seen the parents of the young man and found out that they were longing for their lost son, and when it returned it told Spider Woman about it. So about four or five days after they had returned from Hásohkata's kiva, she told him that he might go home now, as his father and mother were homesick after him. She did not, however, tell him how she had found it out, and she promised him that the next day she would go with him. So the next day they went to the opening through which the Eagles had brought the young man. They looked down and could see nothing. Everything looked as if we are now looking upward. So Spider Woman placed around the opening sticks and brush of all kinds just the same as around a spider hole. Over this she then spun a great deal of web and before cutting the thread she told the young man to mount her back. Hereupon they began to descend, the thread of spider web unraveling at the opening as they descended farther and farther downward. She advised the young man to keep his eyes closed, which he did. They struck the earth somewhere close to the field of the young man's parents. Here he left Spider Woman and started to his parents' home himself. When he arrived at his home one of the neighbors said to his parents: "Some one has come; your child has come," but they would not believe it. "He will never come, he is gone," the mother said. When he entered the house he said: "I have come." "Who are you?" the father said. "I am Chorzhvūkíqölö." "No, you are not the one." "Yes, I am," he said; but at last the father recognized him and said, "Yes, you have come." The mother then, too, recognized him and she was very happy. The sisters who had been waiting and longing for their brother, were also very happy that he had returned. So they were all united again and maybe they are still living there.

50. THE HAWK AND THE CHILD.¹

A long time ago some Navaho lived east of Oraíbi. They had stolen, as occasionally happened, a little Hopi boy. They were very hard on him, making him work constantly and giving him very little

¹ Told by Qöyáwaima (Oraíbi).

to eat, so that he became very much emaciated. Somewhere north of this Navaho camp there was a high bluff on which a large Hawk lived. This Hawk was often flying around and frequently saw this little boy and pitied him. One time the Navaho had a great gathering at one place not far from this camp where the little boy was, leaving the little orphan behind. When the Hawk found this out he flew to the camp, flying around above the little boy. The latter was afraid and begged the Hawk not to hurt him. The Hawk at once sat down beside the boy and said to him: "I am not going to hurt you, but I pity you and we shall go to my house. You come and sit on my back and I shall carry you there." The child at once mounted on the back of the Hawk, holding himself to the wings, and the Hawk then flew away with him.

When passing the place where the Navaho were gathered, the latter noticed that the Hawk was carrying away the boy and were very much astonished at it. They had never thought of such a thing. After the Hawk had deposited the little son on the bluff he said to him, "I am going to borrow some clothes for you. You are naked, and you want to be clothed." Immediately he swooped down upon the Navaho camp, singled out a little son of a wealthy Navaho, grabbed him and flew back to the bluff. While he was flying he tore off all the clothes from the child and then dropped the body to the earth. The assembled Navaho were very much frightened and screamed.

At that time the Navaho still wore long buckskin leggings with yellow buttons on the sides, also buckskin shirts, and such a costume the Hawk brought to the little boy. The Hawk soon after flew down again, grabbed another little Navaho boy and carried him upward, the head of the child hanging down, pulled off his moccasins, dropped the body, and brought the moccasins to the little child. The Navaho were very much frightened and dispersed in all directions. This confusion the Hawk made use of and came down several times, taking away from several of the Navaho articles of clothing and ornaments, bringing them back to the little child. The Hawk then said to the little boy: "But you are not used to this raw food that I am eating." "No," the little boy said, "I never ate that before." So the Hawk got him some firewood and even fire, and some rabbit meat, and the boy roasted some meat and ate it. He stayed there four days in the house of the Hawk. At the end of the four days the Hawk said to him: "In the morning I am going to take you to your home in Oraibi." So the boy mounted his back again and the Hawk flew first down to the Navaho camp where he circled

around a number of times, showing himself to the Navaho, who were very much astonished, and then flew on to the village of Oraíbi returning the child to his home, where he lived forever afterwards.

51. MÚYINGWA, TWO CHILDREN, AND THE HUMMING-BIRD.¹

A long time ago the Oraíbi had nothing to eat as it did not rain for about four or five years. The first year the corn became large enough so that some corn-ears just began to ripen, then the frost came and killed it. The next year the ears were just forming when the frost again killed the corn. The third year the ears did not even begin to form when the stalks were killed by frost. The fourth year it remained very small. The people by this time had eaten all the corn they had saved from previous years and some began to move away. Some of them, however, still planted some the fifth year, but the drought was so great that the corn withered soon after it had come out of the ground.

They all left then, trying to find something to eat with other people. Only a little boy and his sister were left in the village. One time the little brother made a little bird for his sister from the pith of the sunflower stalk and gave it to her to play with. While he went away to hunt something else for her she played with the little bird, throwing it upwards several times, and all at once it became a living Humming-bird and flew away. When the boy returned he asked her what she had done with her little bird. She told him that it had flown away, at which he was very much surprised. The children had hardly anything to eat. The next morning the little bird came back, flew into the house where the children stayed and entered an opening in one of the walls. "My little bird has come back!" the little girl said. "Where is it?" the boy asked. "Why, it went into that opening there." The boy put his hand into the opening and found that it seemed to be very large. The bird he could not find, but he found a little corn-ear which the bird had apparently placed there. At this the children were very glad. They broke it in two, roasted it, and ate it. Soon the bird came out of the opening and flew away again. The next day it returned with a larger corn-ear which the children ate, and so it returned for four days, always bringing a larger corn-ear for the children. On the fifth day it came back but did not bring any corn with it. When the boy reached into the opening he drew forth the little bird, but in the form in which he had made it. He held it in his hand and said: "You are

¹ Told by Qöyáwaima (Oraíbi).

something living. You go and hunt our parents, they have left us here and you will perhaps find them, and you bring us something to eat. You go south here and look for our father and mother."

Hereupon the boy asked his sister how she had caused the bird to fly. She took the little bird by the wings and said: "This is the way I did it," throwing it upward, whereupon the bird was alive again and flew away. Sitting upon a rock south of the village the little bird looked southward and all at once detected at T'úwanashabe,¹ a cactus plant with a single red blossom. The bird at once flew towards this plant and removing it found an opening under it. Entering this opening it found itself in a kiva where some grass and herbs were growing. At the north end of this kiva was another opening. Passing through this one, the little bird found itself in a second kiva. Here it found some corn with some pollen on it, and ate some of it. At the north end of this kiva there was also an opening leading into a third kiva.² Entering this kiva the bird found grass, herbs, and corn of all kinds, and here also lived Múyingwa, the God of Growth and Germination.

There were also all kinds of birds in this last kiva, but it was the Humming-birds that first noticed the little intruder and told Múyingwa about it. "Somebody has come in," they said. "Who is it?" he asked, "and where is he? Let him come here." So the little bird flew on Múyingwa's arm and waited. "Why are you going about here?" Múyingwa asked. "Yes," the bird said, "what are you doing here? Why have you listened to the wishes of the bad people who wanted you to retire here to this place and not concern yourself about the people up there? Why have you complied with their wishes? Your fields up there look very bad. It has not rained there and nothing is growing. The people have all left except two poor little children who are the only ones left in Oraíbi. You come out here and look after things up there." "All right," Múyingwa answered, "I am thinking about the matter."

Hereupon the bird asked for something to eat and also for something to bring to those children, saying that they had not had anything that day, and that they were hungry. Múyingwa told the bird to take just what it wanted and bring it to the children. So the bird broke off a nice roasting corn-ear to take along. Arriving at the house it flew into the same opening again, disposing of the corn-ear there. The boy reached into the opening and drew forth the corn-ear. The children were very happy over it and talked to the

¹ A place about three miles south of Oraíbi.

² Those who speak of three kivas under the earth consider the kivas in the village as the first kiva, making only four. According to others there are four kivas besides those in the village

bird, which was still in the opening, and said: "Thank you that you have pitied us, thank you that you have brought us something to eat again. On your account we live here now. Through you we can satisfy our hunger. We are very happy over it. You must not leave us now." The bird answered: "Yes, I have pity on you and for that reason I have come again. I shall now live close by here, at Túwanashabe."

The children then asked the bird to hunt for their parents, and so the bird flew away to hunt for them. Flying over the fields west of Oraíbi it proceeded towards the north, and at a place called Tóho (from a black shale or paint gotten from there by the Hopi to this day), it found the father and the mother of these children. They were living upon some cactus that was growing there, but were very much emaciated. When the Humming-bird flew by them the man said: "Something is passing by here," but looking around they could not see anything, so the bird came back and was then detected by the man and his wife. The man at once went towards the bird, saying: "Who are you, flying about here?" The bird stopped in its flight, though keeping its wings in motion and listened to what the man had to say. He asked the little bird to pity them and procure them some food. There was no living being in that part of the country at that time, and so from the fact that this bird was flying about there the people concluded that it must know some place where it found something to eat. The bird did not answer anything, but flew away. Arriving at the opening in the children's house, the boy asked: "Did you find our parents?" "Yes," the Humming-bird answered, "away up north I found them." "Both of them?" the children asked. "Yes, both of them," the bird replied; "but alas, they have very little to eat. They are hungry and they are very much emaciated."

The children then begged the bird to bring them something to eat, whereupon it flew away. Múyingwa had in the meanwhile concluded to go up into the world and look after things there. He first ascended to the first kiva above him, where he stayed four days. During this time it rained a little about Oraíbi. After four days he ascended into the next kiva above him when it rained again on the earth. He then ascended into the third kiva, whereupon it rained considerably in and around Oraíbi, and when he after four more days emerged from the last kiva he found that the grasses and herbs were growing nicely.

The parents of the children had seen from the distance the clouds and rain about Oraíbi, and concluded to return to the village, not

knowing that their children were still living. Others of the inhabitants of Oraibi who had not yet perished, also heard that it was now raining at their village and so they also returned. When these children grew up they, and after them their descendants, became the village chiefs and owners of the village of Oraibi.

(The informant says that this tale is not complete. He says that he knows it is longer, but he has forgotten some of the details about it.)

52. THE KALÁTÖTÖ¹ WHO WISHED TO HAVE HAIR ON HIS HEAD.²

Halíksai! At Kutúkwūschomo (so called after a certain kind of grass, Kutúkwūhci, that grew on that hill), used to live a Kalátötö. In the village of Oraibi lived many people. Kalátötö would often visit the village and try to find something to eat among the refuse near the village. The children of the village, finding the Kalátötö would tease and worry him, snapping their finger nails against his head, so that sometimes he would almost die. He would then retire to his house again. This happened very often and the Kalátötö was thinking how he could get some hair at least on the head, like the Hopi children had, who otherwise were just as nude as the Kalátötö. He had no hair nor any protection of any kind over his entire body. He finally concluded that he would go to the timber and get some pitch, which he did. Taking some of this pitch to his house he went to the village to hunt some hair that had been thrown on the piles of refuse by the Hopi, and finding some, he took it to his house and was very happy.

The next morning he put some of the pitch on his head and pasted some hair on it, so that he now had hair like the Hopi children. He was now very happy and made a visit to the village again. The children soon discovered him again and said: "Here is somebody," and one of the children soon recognized the Kalátötö, saying, "It seems to be the Kalátötö, but he has now hair." "It smells very much like pitch here," some of the children said, "he has put pitch on his head," and they at once took little sticks and putting one end of them on his head the pitch adhered to the sticks. As the Hopi children are very fond of pitch they began to chew the pitch, scraping all off of his head.

¹ Not fully identified. The Hopi say it looks somewhat like a locust but has short wings and is of a light brown color with darker stripes across its back. It is larger than a cricket, to which also it bears a resemblance in certain respects.

² Told by Kwáyesh a (Oraibi).

He was very sorry and returned to his home, gathering up, however, the hairs which the children had pulled out of the pitch and thrown away, and he took them along. He meditated about the matter all night, and in the morning went into the timber north of the village again. Finding some cactus, he took with him some of the juice to his house. In the morning he put some of this on his head and again pasted the hair to the juice, which adhered firmly after the juice had nearly dried.

So he went again to the village. The children seeing him said: "Here he has come again," and once more tried with little sticks to remove his head covering, but they soon found that this time it was not pitch. So he remained there a while, the children again worrying him. Towards evening he went home, and by that time the juice had dried so thoroughly that it began to crack and fall off with the hair. He was now again very unhappy.

At that time it was píki providing day (píktotoċa) in the village, preparatory for a Kátcina dance. The Kálátötö was very unhappy, as he had hoped to attend the dance with the hair on his head. The next morning he again repaired to the woods to get some more pitch, which he found quickly. Bringing it to the house, he again felt happy, thinking that now he would have hair to attend the dance the next day. He was very happy and in the evening put some of the pitch on his head again, pasting new hair to it. He then retired and slept well that night. In the morning he heard the Kátcinas dance and wanted to go to the village, but the pitch had gotten warm during the night and the hair and pitch adhered closely to the floor on which he had been sleeping. He made repeated efforts to rise, but could not. So he heard the Kátcinas dance and sing all day, but could not get up. As he finally became very hungry and no one brought him anything to eat, he perished there.

53. THE CHILD WHO TURNED INTO AN OWL.¹

Alíksai! They were living in Shupaúlavi, and one time a child was crying bitterly. Its mother did not pity it and beat it. "You are crying," she said: "I am going to throw you out doors. I am going to throw you out to the Owl." Hereupon she dragged the child out of the house. A large Owl had been close by and had heard the moaning of the child. He came to the child and when he saw the latter still crying he put him on his back and carried him off. He lived in a little cave at the side of the bluff on which the village

¹ Told by Sikáhpiki (Shupaúlavi)

of Bayúpki was situated. To this cave he took the child. The Owl had little children in the cave that were living there nicely.

When the mother of the child no longer heard the crying, she came out of the house and looked for her child, but it was gone. "Where has that child gone now?" she said. "It seems somebody came and got it," whereupon she went through the houses and inquired everywhere, but no one had it. In the morning she again went through the houses hunting her child, but could not find it. "Where may that child be?" she said. So she was without children.

Sometime after some men went after wood north of the village, some of them passing the cave where the Owl lived. They heard some one in a moaning voice sing the following song:

Chavayo chavayo,
Chavayo piva, chavayo piva,
A hmhm, a hmhm.

Looking up they saw a child in the cave, which had already feathers, and the white spots of the Owl began to appear all over the body. The eyes of the child also began to become yellow. "Oh!" the men said, "whose child may that be?" One of the men then suggested that it might be the child that had disappeared, so when they returned to the village they said: "There in the cave of an owl, at Bayúpki, is a child. It already has feathers and spots all over, and its eyes are already yellow. It is turning into an owl. Whose child may that be?" "It must be the child of that woman," the people said right away, so they told them about it. "Now, bestir yourself, bestir yourself, because that child is turning into an owl." So they hurried up and the mother and father and the men who had found the child then proceeded to the place.

When they arrived there the men who had found the child climbed up to the cave. In the back part of the latter was the Owl and his children. The little owl child was sitting alone. The men took it, brought it down and handed it to its father. The mother also took hold of it. The Owl did not come out, but said: "You take the child with you, but when you get to your village you put the child into a room and keep it locked up there for four days. On the fourth day when the sun rises you open the door and let the child come out. It will then be a Hopi again. If you do not do that and open the door before that, the child will remain an Owl and come back again."

So they took the child to the village, put it into a room, placed some food in it and locked the door. The father watched in front of the door, keeping watch there during the four days. He heard his

child move about in the room. After the first day the mother was anxious to open the door, but the father forbid her, saying that they were not to do that, because the Owl had forbidden it. So she waited and on the third day she was very anxious for her child and could hardly await the third day. During the night also, and it seemed to her as if the morning was very slow coming. Finally when it became light she went to the door, which, like the old Hopi doors, that were not made very well, had cracks. "It is light already," she said, "let us open the door." Hereupon she shaded her eyes and looked through one of the cracks. She saw her child walking up and down, but also noticed that it began to change into an owl again. "Let us open the door," she urged, "it is already light." Her husband protested, saying, that the sun had not yet risen, but she opened the door, and out rushed an Owl which immediately rose up and flew towards Bayúpi to the place where it had come from. "Well, now," the man said, "there you looked in before the sun had risen, and yet the Owl had told us not to do so. You have done this, now you have done it and we have no children now. We were just getting our child back again, and now you looked in and it has turned into an Owl, and it will now remain an Owl."

54. THE CHILDREN AND THE LIZARDS.¹

Alíksai! A long time ago the people lived in Mishónnovi. There was to be a dance in the village of Shongópavi and a man from Wálpi was going to attend this dance. He came by way of Mishónnovi, which was then situated half-way down the mesa, where there are still the ruins of the old village. East of the village there was a large rock, and at this rock some children were playing. They were hunting some lizards, the kind that are called hákwā (pl. hákwáhpu). "What are you doing there?" the Walpi man asked. "We are hunting these hákwās." "What are they?" he said. "Why these here in the cracks and on the rocks," the children said. So some of the little boys got their bows and arrows ready and, aiming at some of the lizards, sang the following song:

Hākwā, puta ponongaqō
 Lizard that, in the body.
 Wihu qōiotakang,
 Fat full of.
 Aaay alihi alihi,
 Nahanak nahanak hanak!

As they sang the last word they shot their arrows at the lizards.

¹ Told by Sikáhpiki (Shupaúlavi)

From here the Wálpí man proceeded westward towards Shongópavi. All at once he heard something, and standing still he listened and heard somebody say:

“Halaye, halaye.”

He looked around for some time, but could not see anything. All at once he saw some little gray lizards. They were sitting upright and ejecting these peculiar sounds. The man looked down for awhile, and saw how the lizards were running around and playing with one another. Then, as he had lost so much time at the first place and also at this place, he gave up the visit to Shongópavi and returned. When he arrived at his home he related that he had not been to the dance, but that he had watched some children hunting, and that they had been singing the following song:

Machakwata ponónqaqö,
Horned Lizard in body when
Wihu qöiotakang
Fat full of.
Aaay alihi, alihi,
Nahanak, nahanak hanak.

This song was forever afterwards spoken of as one of the Mishónoví songs.

55. THE ROOSTER, THE MOCKING-BIRD AND THE MAIDEN.¹

Halíksai! In Oraíbi they were living. At the place where now Pongñámana lives, lived a Rooster. Somewhat south of Lánangva, among the peach-trees, lived the Mocking-bird (Yáhpa). In the village at Bakvátovi, a place in the extreme north-west part of the village, lived a beautiful maiden with her father and mother. This mána persistently refused all offers of marriage. The young men of the village would bring presents to her, but no one succeeded in winning her affections. The chief of the north, Bamúyaomongwi, heard about it and so he came to the village trying to win the maiden. He brought with him a bundle of presents, which he was carrying over his shoulders. When he came to the house he left his bundle of presents outside.

The mána was grinding corn-meal. Without stopping the grinding she looked up to the visitor and saw a very handsome youth before her. “Why do you not talk to me?” he said. “Yes,” she said, “who are you, going around here?” “Yes,” he replied, “I came after you and I have left my bundle outside. Go and get it

¹ Told by Kiwánhongva (Oraíbi).

and look at it." She stopped her grinding, went out and found a yellow reed receptacle (*shongóhkaki*), which she took into the house. Opening it she found in it two yellow bridal robes (*ówa*), a pair of yellow moccasins, and a yellow big belt (*wokókwāwa*). But she did not want it. Wrapping it all up again, she handed it to the youth, and said: "I do not want it. You go down." "Very well," he replied, picked up his bundle and left.

When the Rooster heard about this in the evening he went over to the house of the maiden, and found her drying some coarsely ground meal which she was stirring in a pot over the fire. He went into the house, and the maiden saw before her a very handsome youth, dressed in a red shirt which was figured with short black lines all over. He wore turquoise ear pendants and on top of his head a bunch of red feathers. He acted very kindly and gently. He seated himself by the side of the fireplace and busied himself with picking up and setting down and examining the different objects around the fireplace. The *mána* was pleased with him and began to converse and chat with him. She told him he should remain with her over night and then return in four days, and then she would go over into his house. "Very well," he replied. The following days the *mána* kept on grinding corn.

On the third day the Mocking-bird, who had heard about the Rooster having been at the maiden's house, also went over and asked her to marry him. He also appeared as a handsome youth, and the *mána* was pleased with him. She promised that she would marry him, and spoke to her mother about it, telling her that this youth had come after her. "Very well," the mother said, "do not mistrust him." The Rooster, who had been told to come the next day, had seen the Mocking-bird go upon the mesa, and so, without waiting for the appointed time, also went to the house on the third day, and while the *mána* was still talking to the Mocking-bird he was at the door and knocked. Hereupon he entered and found the Mocking-bird there. "What are you doing here?" he asked the latter. "I came to fetch this maiden," the Mocking-bird replied. "Not so," the Rooster said, "I shall fetch her to-morrow. You are not worth as much as I. I own all these people here; they are mine. When I crow in the morning they all get up." "I am worth as much as you are," the Mocking-bird replied. "When I twitter or sing in the morning it gets light." "Very well," the Rooster replied, "let us contend with each other and see who knows most. In three days we shall have a contest. Until then no one shall get the maiden."

Hereupon they both left the house and went to their homes. The

Rooster was thinking to whom he should apply for assistance and courage. Early the next morning, after he had had his morning meal, he left the village, descended the mesa, and ran along the trail northwest (the trail that at present leads to Mûenkapi). Arriving at Bow Mound (Aoátchomo), about thirty-five miles northwest of Oraíbi, he was tired and seated himself on a stone that was near by a báho shrine, where he rested. As he moved somewhat on the stone, an opening appeared in the shrine and somebody said to him, "Come in." So he entered and there found a great many maidens, one of whom prepared a seat for him and told him to be seated. Hereupon she entered another chamber and brought a tray with some shelled corn, which she set before the Rooster, inviting him to eat. He picked and ate it like chickens eat, and when he was satisfied the maiden said, "You were tired. Now you will reach your destination." Hereupon he went out and continued his journey. He now had been somewhat revived and ran fast.

Finally he arrived at Mûenkapi, passed it, and ran on until he came to a steep bluff. There was a ladder standing at the bluff, which he descended. He then proceeded westward and finally came to a large rock where there was an opening. Here he crowed repeatedly, when a door was opened and a voice called out that he should come in. He entered and found a great many men, women, youths, and maidens, who were all Roosters and Hens. They seemed to be happy that he had come. "Thanks," they said, "that you have come." They offered him a seat and again fed him some shelled corn. When he had satisfied his hunger, they asked him what he had come for. "Yes," he said, "there in Oraíbi we are contending over a maiden, and we are going to contend about our knowledge of light, and now I have come here to see what you can do for me." "Very well," they said, "very well, we shall at least try. The Mocking-bird is also very something. He understands a great deal and he has the assistance of the Kwátokwuu, but we shall at least try."

When it was evening they assembled and sang all night. When they had sung four long songs the Roosters all crowed. Hereupon they sang four more long songs and then crowed again. After singing three more songs they crowed a third time. The yellow dawn had by this time appeared, and after singing two more songs, the sun was rising. "We have accomplished it right," the chief said, "so you go home now without fear, and think that you will accomplish your end." So the Rooster returned, running very fast. When he arrived at the Bow Mound he was again tired, so that he had not been running very fast for some time. He again entered and was fed there

as before. "I am very tired," he said to the maidens, "I shall not get home." They laughed at him, saying: "Of course you will get home. We shall dress you up and then you will get home all right." So they took some dry corn-husks, tied them together, and then fastened a number of them to his tail. He then left, and as he was running these corn-husks rattled; he became scared and ran very fast. Arriving at his house he entered and removed the corn-husks. He now felt strong.

So he rested all night, and the next day he was walking through the village. In the evening he went over to the Mocking-bird and notified him that he should come over that night and watch him, whereupon he returned. The Mocking-bird notified the Kwátokwu, saying that the time had now come, and that he should go with him and assist him. "Very well," the latter said. So in the evening the Mocking-bird went over to the Rooster's house and the Kwátokwu entered the Mocking-bird's house, where he stayed during the night. The Rooster was singing all night, the Mocking-bird watching him. When the Rooster was nearly done and the dawn was about to appear, the Mocking-bird slipped away and notified the Kwátokwu. The latter at once left the house and spread his large wings across the eastern sky, completely covering up the dawn. The Rooster crowed after singing the first four songs, the second four songs, the third four songs, and finally after singing the last two songs, but it would not become light; the sun did not hear him and would not rise. So he failed.

The Mocking-bird left his house, flew away, and after awhile the sun rose. The Rooster had been defeated.

During the day the Rooster again went around in the village, and in the evening the Mocking-bird invited him to come over to his house and watch him also. So in the evening the Mocking-bird was singing all night. After he had sung four songs he whistled, which he repeated after having sung another four songs, and after he had sung an additional three songs he again whistled, and the dawn began to appear. He then sang his last two songs, whereupon the sun rose. "You see, I know much," the Mocking-bird said in a triumphant way. "Yes," the Rooster admitted, "yes, you understand a great deal. You know about making it light. You shall have the maiden, and I shall be behind you."

So the maiden married the Mocking-bird. By and by she bore two children, one a boy and one a girl. The boy was the child of the Rooster, and the little girl the child of the Mocking-bird. So the women of the village are ever since that time said to be the children

of the Mocking-bird, and that is the reason why they talk and jabber so much, because the Mocking-bird is a great talker. The men of the village have ever since been considered to be the children of the Rooster, and that is the reason why they are so gentle and docile. If all the people had been the children of the Rooster they would all be gentle and kind and not talk so much.

56. THE TOAD AND THE SNOW KATCÍNAS.¹

Halíksai! A long time ago they were living in Oraíbi. There was a kiva in the northern part of the village called the Chórzhovi (Blue-bird Height). In this kiva one time the Snow Katcínas were practicing for a dance. North of the village at Katcínava lived the Toad Woman (Machak Wuhti). She had a son. The latter frequently went to the village in the evening to listen to the Katcínas when they were practicing their singing. When he would be lying on the kiva roof looking down, the other young men would pile up on him and thus worry him. So finally he did not do that any more but sat aside and simply listened to the singing of the Katcínas. He usually wore a robe of wildcat skin, as was customary among the young men at that time.

On the eighth day (Totóka), the women of the village were preparing food for the dance on the next day. The Toad Woman also prepared some píkami and other food. Her son was anxious to see the dance the next day. During the night he did not sleep, but remained awake in the village with the others. Early in the morning the Toad Woman washed his head with suds. When he had dried his hair, his mother got some píkami and they were eating. The sun then rose. He put on his wildcat robe again, and also put on a cap of skin, and then went to the village, as the Katcínas went to the village for the first time.

When he entered the village he put a little paint into a bowl and painted his face. When the children saw him they laughed at him, partly on account of his funny cap. On the plaza the Katcínas were dancing, distributing food among the people at the same time, but nobody gave this youth any food. Soon an old man said to the children who were on the plaza they should take the Toad Boy to some ant hill, because he liked ants very much. There were ants living in different parts of the village. So the children took him to a place and dug out ants so that they were running about in great numbers. The Toad at once commenced to eat them and the children laughed at

¹ Told by Kwáyeshva (Oraíbi).

him. When the Toad had eaten a great many of the ants, he went back to the plaza again and stayed with the Kacínas and attended the dance all day, enjoying himself.

Towards evening he went home. When he left the village the children followed him, some of them having red píki that the Kacínas had given them. "Give me some of that red píki, too," he said, "because I envy you." So they gave him a very little, which he took home and gave to his mother. She was happy over the red píki, and they ate it. And they are still living there.

57. THE LOCUST THAT CAME TO LIFE WHILE BEING ROASTED.¹

Halíksai! In Oraíbi they were living. In the summer there were many locusts in the valleys around the village, and the boys and girls used to hunt them. When they would hear one singing somewhere they would approach him and if he did not fly away they would capture him and put him in a sack. In that way they often brought home to the village a great many locusts. These the women roasted in pots, pouring salt water on them and thus preparing them as a food, which was relished very much by the Hopi. When they were roasted in the salt water they became very white, and the Hopi ate them with píki and hurúshuki, etc.

The young men often used to hunt jack-rabbits and cotton-tail rabbits, which were also relished by the Hopi very much; but as there were so many locusts and the Hopi liked them very much also, they preferred to hunt them. There were especially many locusts at a place called Porcupine Height (Muñáovi), and here the young people hunted them, bringing back with them a great many.

One time an old woman, whose little niece had been among the hunters and had brought back a great many locusts, was also roasting them in a pot after having broken them in two. While she was stirring them one of the locusts became alive, and in a moaning manner sang the following little song, slowly crawling up along the stirring stick as he was singing:

Chi, ri, ri, ri, ri, chi, ri, ri, ri, ri,
 Pai, as ima cowihtuhuhuhu,
 Why it used to be these here jack-rabbits,
 Pai, as ima, tavohtuhuhu,
 Why, it used to be these here cotton-tail rabbits,
 Pai kurzh pas itam nuhtungwup nõqkawangwtuhuhu
 Why now certainly we also are relished much as meat.
 Chi, ri, ri, ri, ri, C-----

¹ Told by Tangákhoyoma (Oraíbi).

When he had reached the top of the stirring stick, the woman said: "Yes, we used to like these jack-rabbits and cotton-tail rabbits very much as meat, but your meat tastes so well too that now we like your meat very much too, and hunt you." When she said this the locust flew away with a hissing sound.

58. THE COYOTE AND THE TURTLES.¹

A long time ago the Turtles lived in a river called Blue River (Sakwábayu), somewhere south-east of Winslow (Homólovi). The Coyote was always hunting for something to eat. One time he was also hunting for food near the place where the Turtles lived. The latter would sometimes come out of the water and hunt cactus (yǒngǒ) which they relished very much, and from which they have their name, Yǒngǒsona (pl. Yǒyǒngǒsontu).

One of the Turtles had a little baby Turtle. One time when they were all going to hunt food again, the Turtle said: "I am not going to take my child with me, because it is sleeping so nicely. I am going to bring a cactus back with me and give it to my child." After they had left, the little Turtle awoke, and when it found nobody there it asked, "Where is my mother?" and began to cry, and at once came out of the water. Looking for the tracks, it found that they led to the bank and then way off somewhere. It followed the tracks for some distance, but could not find any one, and so cried very bitterly. The Coyote, hearing the cries of the little Turtle, at once hunted it up and when he found it he said: "What are you singing? You are singing something very nice. Sing again." "I am not singing," the little Turtle said, "but I am crying." "What are you crying for?" the Coyote asked. "My mother has gone away and did not take me along," the Turtle replied, and continued to cry as follows:

Tingaoco, tingaoco,

Waoo, waoo, h-h-h-h (these h's spoken in quick succession while inhaling, to imitate the sobbing of a child that is sometimes heard in connection with or rather after a cry).

The Coyote again urged the Turtle to sing, as he called the crying, saying: "If you do not sing I am going to devour you." The little Turtle was very much afraid, but refused to comply with the request of the Coyote. The Coyote repeated his threat, saying, "I shall certainly devour you if you do not sing." The little Turtle, thinking of the subterfuge, said: "All right, it will not hurt me; I will then simply live in your body." The Coyote said to himself, "Maybe the Turtle

¹ Told by Qǒyáwaima (Oraibi).

will continue to live in my body and move about there." And so he repeated his request, but this time changing his threat. "If you do not sing," he said, "I am going to throw you in that water there." "Don't do that, because if you do I shall drown." The Coyote did not know that the little Turtle lived in the water, and that he was being imposed upon. "All right," he said, "I shall not throw you in the water, but I shall devour you," and thereupon he took hold of the Turtle and ran towards the water. Arriving at the bank he slung the little Turtle away into the midst of the water.

"Aha! My house (Alí, Ikíningwu)," said the Turtle, and then dived into the water, but immediately came out again, saying, "Aha! My house. Thanks that you have brought me here (Alí, Ikíningwu! kwakwá, um nui pāk wíki)," and, swimming around on the water, laughed at the Coyote.

The Coyote was very angry and said: "Oh! that I did not devour you; but I am going to hunt your mother now, and if I find her somewhere, I shall certainly devour her," and thereupon ran away. Following the tracks of the Turtles, he met them on their way back to the water. They had been away quite a distance, had eaten there to their hearts' content, and were now returning. When the Coyote met them he said to the first one, "I am going to devour you," and tried to seize it. The Turtle immediately drew its head, feet and tail into the shell, and thus the Coyote, although he was working around it, throwing it over, pushing it backward and forward a long time, could not hurt it. He got very angry and jumped towards another one with the same result; so he tried others, but when he found that he could not hurt them, nor break their shell, he left them in disgust. When the Turtles arrived home, the Turtle mother gave a cactus to her child, saying: "This I brought for you," and the child ate it in great delight. "When did you awake?" the mother asked. "About half-way noon I woke up, and when I found that you were all gone I cried." "Yes," the mother said, "you were sleeping so nicely, and so I did not take you along." The little Turtle then related all about the Coyote, saying that the latter had threatened to devour it, but when he had been told that he could just do so, and that the little Turtle would then live in his body, he desisted. The Turtle mother laughed at it. The child then continued to relate how the Coyote had asked it to sing, and when refused he threatened to throw it into the water, and that he had done so, although the child had said that it would certainly drown; and the child continued, "When he threw me into the water I laughed at him and told him, 'Here I am living'; and so I got back without even getting tired."

The mother laughed at it and was very happy, saying: "Thanks that he brought you here, and that you got home even without becoming tired." And the Turtles are living there in that water still.

59. THE WATER SERPENT AND THE COYOTE.¹

Listen! The people were here living (Alíksai! Yáo yep yéshiwa). The Water Serpent (Bálölöökong) was living in Lánva, the Flute Spring, and a short distance towards the south at Íshmovala the Coyote was living. They were strong friends and often visited each other. They were still young, but the Water Serpent was already very long so that when he visited the Coyote and coiled up in his kiva he filled the entire kiva, leaving only a very small place for the Coyote, near the fireplace, where he had to sit in a crouched position. "I am going to be still larger," the Water Serpent said to him one time, "so you must enlarge your kiva." He then invited the Coyote to visit him once too, which the Coyote promised to do.

He meditated how he, too, could fill the kiva of the Water Serpent and said to the Snake: "I am going to become large and my tail will become long some day, too." While he said this the Snake was already slowly leaving the kiva, but he was so long that when the head was out already, a large part of the body was still in the kiva. After he had left, the Coyote said to himself: "Now, let me go and hunt something, too." In the evening he left the kiva and went to a place where a great deal of cedar grew. Here he pulled off a large bundle of cedar bark and carried it home. "How shall I make a tail now?" he said to himself. Soon he began to rub the cedar bark so as to make it pliable, and laying it out on the floor in a long line, wrapped it up with yucca leaves, which he had also brought with him. "But how shall I make this tail so that the Snake will not know it?" he again asked himself, but soon formed a plan. He pulled out a lot of his hair and pasted it to the cedar bark so that it looked like a tail. This false tail he then fastened to his own tail.

In the morning when he had had his breakfast he went over to his friend, the Water Serpent. The latter had a larger kiva, so that there was some vacant space in it. When the Coyote had entered he kept going around the kiva dragging his long tail after him. Then he kept circling around until the kiva also was well filled, and he sat down by the head of the Water Serpent and they talked with one another. The Water Serpent smiled, thinking to himself: "Well, that tail did not used to be this way, how can that be?" After they had

¹ Tol 1 by Qóyáwaima (Oraíbi).

talked together nearly all forenoon, the Coyote said he was going home to eat his dinner, and, uncoiling his long tail, he went up the ladder, saying to the Snake: "Now, whenever you feel that way, come and visit me too again sometime," which the Snake promised to do. As the Coyote went over to his kiva dragging his long tail after him, he looked around and smilingly said to himself, "Aha, he did not find out, because he did not say anything about my tail." When he came into his kiva he went around coiling up his tail, and then untied it from his natural tail.

By and by the Snake went over to visit his friend, the Coyote, again. The latter, who had been looking for this visit, had been very much concerned about it, fearing that his friend might all at once come when he had his tail detached from his natural tail, and so was always on the lookout. Hence he saw his friend coming, and had time enough to put his tail in order again, and when the Snake arrived at the kiva he was sitting at the fireplace, ready to receive his friend. The latter began to enter, but as he had been growing considerably since his last visit, and a part of the kiva was filled with the Coyote's tail, he did not find room enough for his whole body. "I have been growing since I have been here last, and cannot get into this kiva now." "All right, let me go out," the Coyote said, "and I can talk to you from the outside while you are in the kiva. You might get cold out there." So the Coyote went out, circled around a number of times outside the kiva, coiling up his tail, and then took a seat near the kiva opening, conversing with his friend, the Water Serpent. By and by he got cold and began to wish that his friend would go home, but the latter remained. The Coyote finally got very cold and began to be secretly angry at his friend because he tarried so long. At last the latter said: "Now I must go home and eat my dinner." The Snake had not yet entirely left the kiva when the Coyote, who was very cold, rushed in and warmed himself. He was out of humor about the matter, and made up his mind to try to get even with his friend. "I am going to pay him back," he said to himself. So, after he had eaten his dinner, he thought a great deal about the matter, and in the evening went to the timber again. He brought another armful of dry cedar bark and some yucca, and made another long addition to his tail in the same manner as before, only this time he made it considerably thicker. When it was done it filled his kiva entirely. He had so well covered it with hair and wool from his body that he thought nobody would know that it was not natural.

As the Snake had invited the Coyote at his last visit to visit him too, sometime again, the Coyote planned to go over to his friend, but

thought he would wait until there was a cold day. As in about four days it became very cold, he concluded to pay his friend a visit. Coming over to the kiva of the Snake, the two exchanged the usual greeting, the Coyote saying, "How! (is) the friend at home?" (How! kwatch kátu?) "Yes, I (am) at home. Come in." (Owé! Pai nu kátu. Paki!) Whereupon the Coyote entered the kiva, and kept circling around and around, filling the entire kiva with his tail. "Well!" the Snake said, "you are going to fill this whole kiva, so let me go outside and talk to you from there." Leaving the kiva, the Water Serpent kept going around outside for some time, coiling up in such a manner that finally the head was close to the entrance so that he could talk with his friend. It was very cold and the Coyote smilingly thought to himself while he was feeling very comfortable in the warm kiva, "Now you can freeze out there, too." The Snake became very cold and wished that his friend might leave, but he tarried. The Snake was shivering and became angry and wished very much that the Coyote might take his leave. Finally the latter said that he must now go home and eat his dinner, and while the Coyote was going up the ladder dragging his tail after him, the Water Serpent went in. Arriving at the fireplace the latter said, "I am going to get even with you. I am going to pay you back;" and grabbing a stick at the fireplace, he shoved the part of the Coyote's tail that was still in the kiva on the fire, so that it caught fire, saying: "You get out of this; you (referring to the Coyote) are always taking other people's things and are always doing something bad; you had better get away from here."

The Coyote had by this time gotten away quite a distance, and, looking around, he admired his long tail. When he had nearly reached his kiva he looked around again and then noticed some smoke and fire behind him, but as there was high grass around there at that time, he thought it was the grass burning. "Oh," he said, "the Hopi have set the grass on fire. They are after me and want to drive me away. Maybe they will kill me. I am not going to my house, but I am going to run away." So he began to run westward. Looking back he again noticed the grass burning at various places and thought he was pursued. He finally reached the timber and when he saw that burning after a while, he concluded that he would run to Little Colorado River (Báyupa) and jump in there. Then he thought the people would not find him. He did not yet know at this time that his tail was burning. Arriving at the river, which was very high, he jumped in and tried to swim across, but before he got across he became very tired. The river was drifting him along, and he finally

sank down and drowned. The Bálölöökong now lived in peace at the spring forever afterwards.

60. THE COYOTE AND THE BÁLÖLÖÖKONG¹ (WATER SERPENT).

Alíksai! The Oraíbis were living in their village. There were many of them. The Bálölöökong was living at Flute Spring (Lān-angva), west of the village. Somewhat south of this spring, at Íshmovala, the Coyote was living. They were great friends and often visited each other. One time Bálölöökong came out of his kiva in the spring and went over to his friend's kiva, which he entered, filling it up entirely so that the Coyote had to go out and remain there while they were conversing. After they had conversed a while, Bálölöökong returned to his kiva.

The Coyote was angry that he had to remain outside and was meditating how he could take revenge on his friend, and finally formed a plan. He went to the woods and brought with him a large armful of cedar bark and also some yucca leaves. He wrapped the bark with leaves, always adding wool to it so that it finally formed a large artificial tail. This he tied to his own tail and then went over to pay his friend a visit. Entering the kiva of the latter, he also kept going around until his tail filled the entire kiva, and Bálölöökong had to go out and also remain outside while they conversed with each other.

When they were through talking, the Coyote left, and had not yet quite left the kiva when Bálölöökong rushed into the kiva and shoved the artificial tail of the Coyote on the fireplace and set it on fire. When the Coyote had drawn it out of the kiva entirely, the grass through which he was running was set on fire. He thought that the people of the village were trying to drive him away by setting the grass on fire, and so he ran westward, setting everything on fire that he came in contact with. Finally he reached the Little Colorado River. By this time the fire on his tail had reached his natural tail and he jumped into the river and tried to swim across, but perished.

61. BÁLÖLÖÖKONGWUU² AND THE COYOTE.³

Alíksai! In Mishóngnovi, where there are now the ruins of old Mishóngnovi, they were living. East of there the Lölöökong also

¹ Told by Pühúnómtiwa (Oraíbi).

² Told by Sikáhpiki (Shupaúla:i).

³ Bálölöökongwuu (the abbreviated term Bálölöökong being usually used) is a mythical serpent, supposed to control the water and to live in the ocean, springs, etc. Lölöökongwuu (abr. Lölöökong) is really the Bull Snake, but this term is often used for Bálölöökong, as is seen in this story.

lived, and south from there, at Jack-Rabbit House (Covfihkivee), lived the Coyote. He was a friend of the Lölóokong. "I am going to visit my friend," the Lölóokong said one day, so in the evening he went over to his friend's kiva. The Lölóokong was very long. When he arrived at the Coyote's house the latter said, "Come in." "All right," he replied. "Come in," his friend repeated, so he went in and kept coiling up until he filled the entire kiva. So they were sitting and conversing there. "Now let us eat something," the Coyote said. "Very well," his visitor replied. So the Coyote brought forth some juniper berries, which they ate. "Thanks, that I have eaten," the Lölóokong said.

By this time it had become quite late. "I am going home now," the Lölóokong said. "All right," his host replied, "it is getting late." And after having invited the Coyote to visit him also, the Lölóokong left. After his visitor had left the Coyote was thinking: "What shall I do to my friend, as I want to repay him?" The next day he went into the timber and got a big armful of dry cedar bark. This he tied into a long rope, as it were, with yucca leaves, and rolled it up in his kiva. He then fastened it to his tail and went out. After having run around for some time, he went to his friend's house. "Have you come?" the latter said. "Yes, I have come." "All right, come in, come in," the Lölóokong said. So he went in and kept circling around and around and around, filling the whole kiva with his long tail. On the walls of the kiva of the Lölóokong were hanging many snake costumes, and the Coyote kept looking and looking at them. "Now let us eat," the host finally said, and getting from a shelf a very small bowl with some corn-pollen, set it before his visitor. "This I am eating; eat of it too," he said to the Coyote. So they talked together until evening. "It is evening," finally the Coyote said. "I am going home now." "Very well," the Lölóokong replied, "we are through talking, and it is evening."

The Coyote hereupon left the kiva, dragging his long tail after him. When the latter was nearly unwound, the Lölóokong put a little piece of ember on the tail, which set it on fire, and when this was dragged out of the kiva, it set the grass on fire. The Coyote looked around and was wondering who was setting everything on fire after him. When the tail was nearly consumed he had arrived at his kiva, and then he began to think that maybe his friend had done that to him. "Well now," he said, "he is my friend, and that friend has treated me this way." And then he became very angry at the Lölóokong. He then entered his kiva and continued to live there.

62. THE COYOTE AND THE FROG.¹

Alíksai! A long time ago the people were living in Wálpi. North of the village lived the Coyote. In the spring called Sun Spring (Tawába) lived the Frog. They were friends with each other. So one time the Coyote went over to visit his friend, the Frog. He ascended the mesa and passed by the village. The dogs of the village, noticing him, made a raid on him. He ran and jumped down the mesa, but was not killed. Arriving at his friend, the Frog, he first drank a great deal of water. "Thanks that I have had this drink," he said to the Frog. "I was very thirsty." "Now, let us sit down," the Frog said. "You sit down there at the edge of the water and dance for me," the Coyote said to the Frog. So the Frog jumped down into the deep water from where he was sitting and passed down to the bottom, but immediately came up again having his mouth wide open. He was pregnant. "Draw me out," he said to the Coyote, so the Coyote grasped him by the arms and forcibly threw him onto the ground close to the water. Hereupon the Frog burst and it was found that he was full of little tadpoles which were swarming around him. But the Frog himself died. "Oh!" the Coyote said, "why did you jump into that water there. I shall run home now."

So he started off, went up the mesa and by Sitcómovi. When the children of Sitcómovi saw him they said; "There a Coyote is running." The people living in Háno now also noticed him. "There is a Coyote! There is a Coyote! There is a Coyote!" they said, whereupon they followed him, trying to capture him. By this time a heavy rain and hail storm came up. The Coyote ran for his hole, but found that it had been filled up with water so that he could not get in. Heavy hail stones were by this time falling upon him and he was running around trying to find some shelter, but the hail stones were so heavy that he was finally killed by them.

63. THE COYOTE, THE BAT, AND THE HUMMING-BIRD.²

A long time ago the Coyote lived at Íshmovala, west of the village; a Bat at Tovítóala, north-west of the village; and a Humming-bird at Tóhchiphookpu, also north-west of the village. They were all three close friends. The Bat and the bird often visited the Coyote, spending their time there in joking, laughing, and eating. The Coyote, being a great hunter, always had plenty of rabbit meat and other

¹ Told by Kúhkiuma (Shupaúlavi).

² Told by Qóyáwaima (Oraíbi).

game, which he would cook and place before them, and which they enjoyed very much. One time the Bat thought that he would invite his two friends to his house, but he was worried as to what he would give them to eat, so his thoughts were directed to the village of Oraíbi. He said to himself: "I am going to the village after dark and perhaps some one of the rich people may have forgotten to take their meat in that they are drying, and I am going to get some of it." So in the evening he proceeded to the village and was flying around, but found no meat; so he went home discouraged. "Now what shall I do?" he thought. "I am going to try it again, and perhaps I shall find an open window through which I can get into some house and find some food inside." This he did, and finding at one place some tallow, he broke off a piece and carried it home. Returning to the same house he got some more. Hereupon he procured some meat in the same manner, making also several trips after meat. He then in the same manner procured some piki, of which he fetched a goodly supply to his house. "Now, my friends will want some salt with this food," he thought, and so he went in search of some salt, which he found and carried to his house. After he had thus laid in a supply of food for his anticipated visitors, he commenced to think what he should say to them when they would inquire as to the source where he obtained the food. He began thinking of some one that was his friend and whose name he could mention, and thought of the Badger, who lived east of Oraíbi, at Badger-Ditch (Honáncika). Hereupon he retired, but did not sleep much that night, as he was very busy thinking over the anticipated visit of his two friends. In the morning he proceeded to the house of the Coyote, and from there to that of the Hummingbird, inviting them to visit him that day. They promptly accepted the invitation and paid their friend a visit. At noon the Bat said, "Now let us eat." Whereupon he prepared a meal of the things he had procured. First he fried some of the meat, which he then placed in a bowl in which he had melted some of the tallow. They then ate, enjoying the food very much. While they were eating they were wondering where their friend procured the food, and in the course of their conversation, which was very animated, they asked him about it. He promptly stated that his friend, the Badger, had given it to him. They doubted it, but said nothing, but when they went home, soon after the meal, they talked about the matter and agreed that their friend had probably deceived them. Before they parted, the Coyote invited the bird to visit him in the evening. This the bird did, and their conversation soon again turned upon the subject of the food which they had so much enjoyed at their friend's house. They again

were wondering where he procured it, but soon agreed that he must have stolen it in Oraibi, and that he had deceived them. In order to get even with their friend, they concluded that they would "song-tie" him, that is, they would make a song about their friend. They at once started to compose a song, but did not finish it to their satisfaction. So, after the Humming-bird had left, the Coyote kept thinking over the song, and during the night, while he could not sleep, finished it. The next morning he at once went to the house of the bird, to whom he sang this song, to the satisfaction of both of them:

Sawya, Sawya!

Bat, Bat!

Tucivakiota, tucivakiota.

In the hollow, In the hollow!

Anawit kwitaat

Along its excrements

Tucanmuruta, tucanmuruta

A ridge (of) dirt, a ridge (of) dirt!

Kikanqō, kikanqō

To the village, to the village.

The following is supposed to be the complaint of the party whose food the bat carried off:

Iyumukvi, akwihkwistkae

From my inner chamber, because fat he got

Kalatötō matototimaia.

The Kalatötō are running about.

They practiced the song until they both knew it. Hereupon the Coyote returned to his house, the Humming-bird saying he would invite the Bat to come over in the evening, which he did. When the Bat arrived, the bird went over to the Coyote's house, telling him that their friend was waiting for them. The Coyote at once also proceeded to the house of the bird, where the latter soon proposed to have a song. The Bat consented, saying that they wanted to be happy together. So they stood up in a line and the bird commenced to sing the song which the Coyote had made. The Coyote at once chimed in and the Bat also commenced to sing with them the best he could, but soon found out that a joke was being played on him, and that he was being song-tied by his two friends. As soon as he had found this out he stopped singing and became angry. "You have song-tied me," he said to the others. "The Coyote has made the song; you both have made it. Now this ends our friendship." Whereupon they dispersed and never became friends again.

64. THE COYOTE AND THE HUMMING-BIRD.¹

Ishyaóí! The Coyote was living at Íshmovala, west of Oraibi, and a Humming-bird was living at Tohchípchooǵpu. They both had children and were good friends. One time the Coyote went to visit his friend, and as he also wanted to find some food for his children, he went north of the village to the place where the refuse of the village was thrown, and looked for some pieces of skin, old moccasins, remnants of hides, etc. The bird seeing it, went to a place close by and quickly buried itself so that the bill only was protruding. When the Coyote came to the place where the bird had buried itself, he saw something protruding from the pile of debris and said: "Thanks, I have found a needle. I shall take that home to my mother and she will sew a dress for herself." So he took hold of the bill of the Humming-bird and began to pull at it. "Íshaná!" the bird said, "that is my bill," and the Coyote saw that he had been fooled by his friend. The latter laughed at him.

They then went to the house of the bird, the latter entering the nest, which was built in the side of the bluff. As the Coyote could not get there, he sat on top of the bluff, and they conversed with each other. When it was nearly evening the Coyote said: "I must go home, it is evening. To-morrow you must visit me too." "All right," the Humming-bird said: "to-morrow I will come."

So they slept that night, and in the morning, after they had eaten, the bird went over to the house of the Coyote; first, however, hunting some worms in fields near by. After having eaten a number of them it went over to the Coyote's house, and saw something protruding from the ground close to the house. "Thanks, I have found a gourd jug. I am going to take this home and when my mother pops corn she will put it in here and I will eat it out of this." Hereupon she commenced pulling at the supposed jug. "Íshaná!" the Coyote said, "that is my snout." Hereupon they went to the Coyote's house. That having a large entrance, the bird, of course, could go in too. The Coyote fed his friend juniper berries (lāpóci), the Coyote also eating some. After they had talked a while the Humming-bird returned to her home, and the two are probably still living there.

¹ Told by Kwayeshva (Oraibi).

65. HOW THE COYOTE WAS DECEIVED BY THE WREN.¹

Halíksai! A long time ago, when they were living in Oraíbi, the Coyote Woman lived at Íshmovala. She had four children. She always went hunting mice and other little animals, which she brought to her children and fed them to the latter. She went to the spring, Flute Spring (Lánva) and Dawn Spring (Taláova), after water for her children, but as she had no water vessel she brought the water in her mouth. When she had given one of the children to drink she would run again and get some more for the other children until they were all satisfied. In that way she was feeding and watering her children.

One time she again went after water to the Dawn Spring, filling her mouth very full. When she returned she saw a Wren sitting on a rock, and when she came near the bird, the latter was jumping up and down from one rock to another singing as follows:

Calapongki, cholo, cholo,
Calapongki, cholo, cholo,
Riuw, riuw.

When the Coyote saw it she had to laugh, and spilled the water from her mouth. "Now then, why are you dancing there that way that I had to laugh and spill my water; I shall have to get some more," whereupon she ran back to the spring to get some more water. When she came back with her mouth full she thought that this time she was not going to laugh, but when she arrived at the place where the Táchvo was dancing and saw the latter dance and heard him singing in the same manner, she again had to laugh, saying: "Poáh," by which she again spilled the water. But this time she was angry and said: "Why are you dancing and singing here that way that I have to spill this water? My children are thirsty and they will die. Now, I am going back to get some more water, and if you are doing that still when I return and I spill the water again, I shall devour you." Hereupon she returned to the spring to fill her mouth again.

While the Coyote was gone the Wren slipped out of its skin and dressed up a stone with the skin so that it looked like a Wren. This artificial bird he put up where he had been sitting and he himself slipped under a rock, waiting for the Coyote. When the latter came along the Wren began singing the same song from under the rock. The Coyote began to laugh, saying: "Poáh!" and spilled the water. She was now very angry. "Now then," she said, "you are still sing-

¹ Told by Tangákhoyoma (Oraíbi).

ing that way here and I am going to devour you," whereupon she grabbed the stone dressed in the bird's skin and crushed it. She broke all her teeth so that the blood was streaming from her mouth. She ran back to the Dawn Spring in order to wash her face, but as she stooped over the water she saw some one with a bloody face staring at her. She at once left the spring without having drunk any water, and ran to Spider Spring, where she was scared away in the same manner. From here she ran to Dripping Spring (Shívukva), where she met with the same disappointment. Hereupon she ran to Hotvål Spring (Hótvålva). Here again she was scared away by the face staring at her, and without daring to drink she rushed away westward to the Grand Canyon. Arriving at the rim of the Canyon she jumped into the canyon and perished.

66. THE ÁAHTU¹ AND THE COYOTE.²

A long time ago many Áahtu were playing in the cedar timber north of Oraíbi. One time they were near a very pretty cedar-tree and here they sang the following song:

Hatava, yayhona yayhona,	} The meaning of the words is not known, except "túva" (throw). "Hatava" may be an obsolete word for "eyes."
Hatava yayhona,	
Hatava yayhona,	
Túva yayhona!	

When they were through with the song they all took out their eyes, throwing them on the tree, where they remained suspended like little balls. They then sang the same song again, whereupon the eyes returned to their sockets. This they did many times. All at once a Coyote appeared upon the scene and asked: "What are you doing here?" "Yes," they said, "we are having a little dance here, and then we play throwing our eyes on the tree and getting them back again. Sometimes when the eyes are not very clear and one throws them away in this manner they become clear again." "All right," the Coyote said, "I shall join you because one of my eyes is not very clear. Some time ago I was chasing a rabbit and ran with my head against a tree and a piece of wood entered my eye, and ever since that eye is very dim, so I shall play with you and maybe my eye will get clear."

So they sang their little song again, the Coyote joining them, and as they sang the last word they all threw their eyes on the tree, the Coyote too. They then sang again, and all the eyes, except those of

¹ Plural from Ahu, a blue-bird of about the size of a turtle-dove, probably the blue jay.

² Told by Qéyáwaima (Oraíbi).

the Coyote, returned. The little Birds all laughed at him saying, "Your eyes will never return; you are bad (*unáihu*), you are taking other people's things away sometimes, and that is the reason why your eye got hurt with that stick; your eyes will never come back; you are dangerous; and you are going to die somewhere." The Coyote was very angry and left them. As he could not find anything to eat now, he soon died. The place where he died was called Coyote-Death-Place (*Íshmo'mokpu*) ever since.

67. THE COYOTE AND THE TURTLE-DOVE.¹

Alíksai! The *Shongópavi* were living in their village, and south of the village there was a hill called *Kwákchomo*. There was a great deal of this grass called *kwákwi* there. A Turtle-dove one time was rubbing out the seed from the tassels of this grass, and while doing so cut her hand with the sharp edge of one of the blades of grass. It bled profusely, and the Turtle-dove was moaning as follows:

Hooho, hoo, hooho, hoo, hooho, hoo,
Ho-ho-ho-

While she was moaning a Coyote came along and heard somebody singing, as he believed. So he approached the place. When he arrived at the place he saw the Turtle-dove sitting and leaning forward in deep distress. "Are you singing?" he asked the Dove. "Are you thus singing?" "No," she said, "I am not singing; I am crying. I have cut myself." "No, you are singing," the Coyote replied. "Now you sing to me." "No," the Dove insisted, "I was crying," thus refusing to confirm the Coyote's statements. "Now, if you are not willing to sing to me, I shall devour you," the Coyote said. The Dove then yielded and sang the above song again. The Coyote then imitating the song of the Dove, left her and ran away.

As he was running he stumbled over a rock and fell down. As he fell he lost the song, so that he was only able to say, "Ho-ho-ho." So the Coyote made up his mind to go back again to the Turtle-dove, and, arriving at the place where she was sitting, he began to urge her to sing. "But I am not singing," she said, "I am crying." But he would not listen, so she again sang her song to him. He again ran back, singing the Turtle-dove's song as he was running. Again he stumbled over a rock and lost the song. He again tried to sing, but could only say, "Ho-ho-ho." So he again returned to the place where the Turtle-dove had been, but the latter had gone immediately after the Coyote had left her, leaving at the place where she had been

¹ Told by *Lomáväntiwa* (*Shupaúlaví*).

sitting a stone which very much resembled her form, and was also placed in about the position in which the Dove had been sitting. "I have fallen down again and have forgotten my song, so I came back again," the Coyote said, but he received no reply. "If you do not sing I am going to devour you," and again receiving no reply, he grabbed what he believed to be the Dove, but found that it was a stone. He broke all his teeth, and much blood was streaming from his mouth. He at once ran back and taking his way towards Shupaúlavi, came to the spring Toríva, which he approached in order to drink. As he put his mouth to the water he saw a bloody face staring at him from the depth of the water. Not knowing what it was, he did not dare to drink, and ran away. Making his way northward, he ran to another spring by the name of Nánkava, which is situated north of Shupaúlavi. Here he again saw his reflection in the water, and did not dare to drink. He then ran to a third spring by the name of Íshkachokpu. Seeing the same reflection in the water again, he was angry and gnarled, or rather belched, at it, from which the spring has derived its name, the Coyote Belching Water. He again was afraid to drink, but was very tired and thirsty by this time. "I am going to run to Oraíbi," he said to himself; "there is a place where there is some water, and I believe there is nobody living in that place." So he ran to a place south-east of Oraíbi, called Kurítvahchikpu. When he arrived at this place he again put his snout to the water, and was just about to drink when he discovered a skeleton staring at him from the water. This time he was very angry and tore up the rocks around the spring, from which that place has derived its name. He by this time was so thirsty and exhausted that he fell down and died there.

68. THE COYOTE AND THE BLUE JAYS.¹

Halíksai! A long time ago the people lived in Oraíbi. West of the village, at Íshmovala, lived the Coyote and his wife. They had six children and the Coyote used to go and hunt rabbits for his children. One day he went hunting again and found a little cottontail rabbit, which he chased. The rabbit ran into the hole, which the Coyote could not enter. "How shall I get this rabbit out now?" he thought to himself; then somebody came along; it was the Badger. "You get this out for me here," the Coyote said, "I want this rabbit for my children to eat." So the Coyote sat down and waited while the Badger scratched a hole until he reached the rabbit, whereupon he pulled the latter out. The Coyote was very happy. "Thus," he

¹ Told by Wikvaya (Oraíbi).

said, "on your account my children will have something to eat." Then the Coyote took the rabbit in his mouth and ran home with it, being very happy. When he arrived in his home the little Coyotes wrangled over the rabbit, tore it to pieces and devoured it, some of them getting something, others not, so they remained hungry.

The next morning both the Coyote and his wife went out in search of food again, the latter ascending up to the village, and ran past the village on the west side, then by the north side, turning northward over the mesas. Not finding anything, she finally entered the woods north of the village. All at once she heard something in the trees, and, looking up, she saw some Blue Jays in the tree. The Blue Jays were dancing in the tree and she coveted them. They said to the Coyote: "We are having a dance here, you come and be with us and assist us." "I would like to," the Coyote said, "but how shall I get up there?" "Why, we shall lend you some of our wings, tails, and feathers," the Blue Jays said. "All right," she said. So they took off some of their wings, tails, and feathers and put them on her legs. They then told her that she must dance and sing just the same as they did, and then they again began to sing.

The Coyote now having wings ascended and danced with them. When they had finished the song they all flew away, the Coyote with them, and alighted on some other tree. This they repeated in all three times. They then flew up high into the air, the Coyote with them, and when they were very high up they all surrounded the Coyote, each one saying: "This is my tail, this is my wing, these are my feathers," and then tore out all the feathers that they had loaned the Coyote. When they had torn out all the feathers the Coyote began to fall downward to the earth. When she reached it she was dead.

Her children still had nothing to eat. When the Coyote father saw that his wife was not coming home he concluded that he would go and hunt her. Following her tracks, he ascended to the village, passed the village on the west side, and when he reached the north side of the village the dogs of the village noticed him and pursued him. He at once left the footprints of his wife and ran back to his children. So after that the little Coyotes had no mother. The Coyote then afterwards hunted food alone for his children, and that is the reason why so many Coyotes have to look out for their food alone.

69. THE COYOTE AND THE EAGLE.¹

Alíksai! North of Shupaúlavi is the Kacéna House (Kacínki). West of this is a bluff, and on top of this bluff used to live an Eagle. One time the Coyote came along. "What are you wandering around for?" the Eagle asked. "Yes," the Coyote said. The Eagle was standing on one foot, having the other foot hidden in his feathers. The Coyote was wondering, and asked: "Why are you standing on one foot?" "Yes," the Eagle said, "I cut one leg off, and so I am standing on one foot." "Is that so?" the Coyote said, and was thinking. "I am envious at you," he said to the Eagle; "I shall try to stand on one leg too; but how did you cut your leg off, how is that done?" "Why," the Eagle replied, "you just lay your leg across a stone and strike on it with a sharp stone and then it will be cut off. It does not hurt, and you need not be afraid."

So the Coyote hunted for a sharp stone and there was another sharp stone with a sharp edge. He laid his right hind leg across the latter, raised the small sharp stone and cut off his leg. Hereupon the Eagle lowered his second leg, stretched out his wings, and laughed at the Coyote and said: "I have two legs, see here." "Oh!" the Coyote said, "I, poor one, that I thoughtlessly cut off my leg." And while the Eagle flew away the Coyote was crying, and, limping away, probably perished somewhere.

70. THE COYOTE AND THE RED EAGLE.²

In Mishóngnovi the people were living. North of the village at the bluff Kwaná Vüvi lived the Red Eagle, and east of the village at Where-Coyotes'-Heads-are-put-in (Ishqöttangat)³, lived the Coyote. He had children. During the day it was very hot and he went to hunt something for them, but did not kill anything. So he returned to his children, who were very thirsty. They were living only a very short time. Now he went after water for them to Toríva, but he had no jug, so he got water in his mouth. When he arrived there he drank and drew out his mouth full of water. With his mouth full of water he ran to his children and now he arrived at Kwanávüvi, and there on the bluff sat the Red Eagle. He danced on one leg and sang as follows:

¹ Told by Sikáhpiki (Shupaúlavi).

² Told by Lomávántiwa (Shupaúlavi).

³ So called because the Hopi throw the heads of coyotes and other game there.

Tipoki homponcholo
 Yep nu (Here I)
 Cholo, cholo, chololololo.¹

The Coyote laughed at the Red Eagle and spilled the water. Now he ran back to the spring again, and again filled his mouth with water. Now he ran again, and again arrived at the Red Eagle, who was still dancing, and because he (the Coyote) laughed again, he again poured out the water. Now the Coyote was angry. "Why do you dance here that way?" he asked the Red Eagle. "Now let me go to the cedar timber and hunt some pitch," and he ran very fast to the timber, and there a piñon-tree had a great deal of pitch. He cut that off and carrying it, went home. Now he again descended to Toríva and drank there, very much, because he was very thirsty. When he had drank he filled his mouth and then pasted up his mouth with the pitch. Now he again came to the Red Eagle, who was again dancing. The Coyote again laughed, but his mouth was closed up tightly and he did not spill the water. Now at last he ran to his children very fast. When he arrived there they were sleeping nicely. When he had taken off the pitch he poured the water into their mouths, but they did not get awake. Why, they had died! Now because he was very angry he wanted to kill the Red Eagle, and went to him, very angry. When he arrived there the Red Eagle flew away. When he flew away he showed him his leg and, behold! he had two legs. The Coyote jumped at him but did not catch him, and thus he did not kill him.

71. THE COYOTE AND THE TURKEYS.²

Haliksai! At Íshmovala the Coyote was living, and at Nūvátū-kaovi, a short distance east of Íshmovala, the Turkey lived. They both had children and were great friends, and often visited each other. One time when the Coyote came to the house of the Turkeys they fed him piñon nuts, which he relished very much. The little Turkeys were very nicely figured, and the Coyote enjoyed looking at them. He envied them for their beautiful feathers and was wondering how they were figured so nicely. As he looked at them he stroked their bodies with a forepaw. "Yes," the Turkey mother said, "I baked these, my children. I put them into an oven and baked them, then I ate their meat, but I did not break any bones, nor did I bite into any bones. Them I left entirely unhurt. Early in the morning I

¹ Referring to the exposed roots of trees, herbs, etc., standing up above the ground.

² Told by Kwáyeshva (Oraíbi).

put them into a tray, waved them up and down, singing the following song over them:

Pipichacha, pipichacha (archaic).
Talahoya, hūwamu, itimu!
Wake up, please, my children!

Then I threw all the bones outside and there my children got alive again, and since then they are so beautifully figured." She was, of course, deceiving him. "Oh!" the Coyote said; "yes, these are very pretty, and I shall do the same."

In the evening he returned to his house and early the next morning he went after wood. Returning with the wood, he heated his oven. He made the oven very hot, then took one of his children and pitied it, but the little Turkeys had been so pretty and he had so envied them for their pretty figuring, that he threw the little Coyote into the oven. Hereupon another one, and another one, as he had a great many children. He threw them into the oven until the oven was full. He placed a stone over the opening and plastered up the oven. While they were being baked in the oven he ground some corn to make some hurúshiki. So in the evening he took them out of the oven and found them thoroughly baked. He took out one after another and then commenced to eat. They tasted very fine. He ate all the meat, but the bones he did not hurt. He did not break any, nor did he crush any with his teeth. Gathering the bones into a basket he went to sleep.

During the night the Turkey mother said to her children: "We had better flee away from here on account of your uncle, the Coyote, because he will be very angry and will certainly come and devour us." Hereupon she sent her children away to the San Francisco Mountains (near Flagstaff). She took the pelts, blankets, etc., in which they had been sleeping, and rolling some of the smaller ones up, placed them on the floor and covered them up so as to make them appear as if they were still sleeping, under the covering. Hereupon she followed her children.

The Coyote in the meanwhile got up once and looked whether the sun was not yet rising, but it was still dark. After a while he looked again and then the sun came out. He at once took the tray (tūchaiya) containing the bones of his children, went out with it, waved it up and down the way the Turkey Woman had shown him, and sang the song which she had told him she had sung over the bones of her children. Hereupon he also threw the bones away. But alas! nothing became alive, and only the bones were lying there. When he saw what had

happened he cried bitterly and became very angry. "I shall go over to the house of the Turkey," he said, "and shall certainly devour the little Turkeys too." Hereupon he went over to his friend's house, running very fast. When he came to the house he at once entered and thought they were all sleeping nicely. He jumped upon their beds and grabbed what he believed to be the young Turkeys, but found that nobody was there. They had deceived him. "Ah," he said, "they have run away, but I shall certainly overtake them." So he rushed out, hunted up the tracks of the Turkeys and followed them running very fast. While the Coyote was following their tracks, the Turkeys had arrived at the Little Colorado River, but when they had crossed it the little Turkeys were very tired. "I shall leave you here," their mother said, "and run ahead of you." But one of the little ones was crying very bitterly. The Turkey mother ran ahead to the San Francisco mountains and informed the Turkeys living there about what had happened. "You that are strong come quickly and help us; the Coyote is following us and he will kill my children. You go quickly and get them." So two of the Turkey men that were very strong came out and ran towards the place where the Turkey mother had left her children. The latter, however, remained because she was very tired.

The Coyote in the meanwhile found the little Turkeys and chasing them, said: "Aha, I shall devour you" (Alí kurzh nu úmui cówani). The little Turkeys were running around and crying very bitterly. Just as the Coyote was about to take one of the little Turkeys the two Turkey men came upon him, grabbed the little ones, of which there were two, took them on their backs and ran away with them. "Why do you take them away?" the Coyote cried. "I am hungry and I want to eat them. That is the reason why I followed them." But they did not listen, and as they were strong and the Coyote was very tired, he had to return to his home hungry. But before he got home he died.

72. THE CHÍRO AND THE COYOTE.¹

In Oraibi the people were living. At Íshmovala the Coyote lived. Away over there at Káhkwangwōvākaavi lived a great many Chíros, and they were always dancing there. One time the Coyote was walking about east of their village. The Chíros saw him as they were dancing. They were singing as follows:

¹ Told by Qōyáwaima (Oraibi).

Ishawu, ishawu, hōhōongyanikay cōlmoki
 Coyote, Coyote, to dance is longing,
 Ishawu, oomii hōngina,
 Coyote upward dances,
 Aatkamii hōngina,
 Downward dances,
 Machiwa, machiwa, chirorororo.
 Is called, is called chirorororo.

The Coyote was looking at them and wanted to dance along. "Very well," the Chíros said to him, whereupon each one of them gave him some feathers; one some wing feathers, another some tail feathers, and so on. They made for the Coyote wings and a tail, and put small feathers into his body, whereupon the Coyote was very happy. "Thanks," he said, "that you have made wings for me. I am going to dance with you now." Hereupon they danced, again singing the same song. The Coyote danced with them. Now they were flying upward somewhere, and arrived somewhere away high up. Now they crowded around the Coyote and said: "Why, this is my wing; why, this is my tail; why, these are my feathers;" some of them had given him these things, and now they took everything away from him, and alas! he began to descend. He arrived at the earth and died. The Chíros laughed at him. "Thanks," they said, "that you have died, because you very often do commit depredations on some one's property. That is why you were going about again."

73. THE COYOTE AND THE PORCUPINE.¹

At some distance southwest of Wálpi is a place called Water Killing Hill (Báqōychomo), where there are still some old ruins. A short distance north of this place is a place called Skeleton Hill (Máschomo). At these two places the people from Oraíbi, Wálpi, and the other villages rested with their captives after they had destroyed Aoátovi, taking with them many men, women, and children. Here at these places, it is said, they extorted from their captives the secrets of their ceremonies and altars, and after they had learned everything from them, they killed a good many of them, probably torturing some of them. Tradition says that in some cases they cut women's breasts off and left them to perish. From this killing of those captives these two places have derived their names.

At the first named place the Porcupine used to live, a long time ago, while the Coyote was living at the last named place. One time

¹ Told by Siĕáhpiĕi (Shupaŭlavi).

the Coyote went to visit his friend, the Porcupine. "Sit down," the latter said. "All right," the Coyote said, and so they talked together a long time. When it was noon the Porcupine said: "We are going to eat something. You build a fire," so the Coyote built a large fire. When the Coyote had built the fire the Porcupine said: "Now we are going to have something to eat." So he drew a small pointed stick from his hair on the top of his head and thrust it into his nose. After he had done this repeatedly, blood and fat dropped out of his nose on the fire, where it was roasted. This he handed to the Coyote to eat. So they were eating. "Aha," the Porcupine said: "thus I am preparing food." "Yes," the Coyote said, "we are happy."

So after they had eaten they conversed until evening; then the Coyote said, "I must go home now." "Very well," the Porcupine replied, "it is evening now." "But you must visit me too, to-morrow," the Coyote said, and thereupon left, the Porcupine saying laughingly, "You will have something good too, since you have seen it here." So the next morning the Porcupine went over to his friend and there sure enough found that the Coyote also had a pointed stick thrust into his hair. When it was noon again the Porcupine also built a fire at his friend's kiva. "We are going to eat something fine," the Coyote said. So the Coyote pulled out his stick, drew close up to the fire, bent over it, and also began to poke his nose with the stick, whereupon also blood, mixed with fat or tallow, began to come out. It covered the fire, and finally began to flow away, and wouldn't stop. The Coyote's nose was bleeding and bleeding, and finally he became exhausted and fell down.

The Porcupine, thinking that his friend had died, laughed, and without having eaten anything, left the kiva and went home. He was angry at his friend because he wanted to imitate him, and now was not successful. By and by the Coyote revived. The blood had stopped flowing, forming large hard pieces of coagulated blood and grease in front of his nose. He was very angry. "That friend of mine," he said, "that friend is the cause that this happened to me; he wanted it this way. I am going to devour him." So after he had become strong again the next morning, he went over to his friend to attack him. When he arrived there he looked down, and his friend looking up noticed the blood on his nose. "Well now, have you not died? I thought you had died, and that is the reason why I went away." "Yes," the Coyote said very roughly, "you have bewitched me. On your account I almost died, and now I have come over here to devour you." "No, no," the Porcupine said, "you are not going to devour me. Why, you are my friend, and a friend will not eat up

his friend. No, indeed." Then he began to talk kindly to his friend saying: "Well, since you have not died, we will live together again." The Coyote then also quieted down and they conversed together amicably. They then lived there again as friends, the Coyote thinking that he would have a chance sometime to take revenge on the Porcupine.

74. THE COYOTE AND THE BADGER.¹

Halíksai! In the village they were living, and south of Lánangva at Coyote Gap (Íshmovala) the Coyote was living. At Badger Gulch (Honáncika), about one-eighth of a mile south-east of Oraíbi, lived the Badger. These two were great friends with each other, and often visited each other. One time the Oraíbi were cleaning out the spring of Lánangva, in which the maidens of the village assisted. They had taken their food along, which they placed near a rock not far from the spring. Towards evening the chief said: "Now get your food and let us eat." So they spread blankets on the ground and placed the food on it and ate. After they were through they went to the village.

The Coyote was sitting a short distance away watching the people as they ate, and envied them. Early the next morning he heard the crier announce another spring cleaning. As soon as the Coyote heard this announcement he ran over to his friend, the Badger. Arriving at the latter's house, he asked: "Is my friend in?" "Yes," the latter replied, "come in!" "Very well," the Coyote said, "but I am in a hurry. These Oraíbi are going to clean the spring again and they have something very fine to eat there. Let us go over and take part in the eating, but do not be slow. Follow me soon." "Very well," the Badger said. Hereupon the Coyote left, the Badger soon following him. They entered the Coyote's house, and from there the Badger commenced to dig a hole towards the place where the food was, and after he had gone a little way he turned around, which is the custom of the badgers. The Coyote noticed it and said: "Oh! you are turning back again." "Yes," the Badger replied, "that is the way I dig. We must not be alone in this." "Yes," the Coyote said, "here is some one else close by. He digs straight ahead."

Hereupon the Coyote left his house and ran over to a place a short distance east of his house where the Mole (Múyi) lived. He entered the latter's house and said: "The people are cleaning the spring there and they have a great deal of food there, of which we want to get

¹ Told by Kíwánhongva (Oraíbi).

some. But the Badger, who has been digging towards it, always turns around, and we shall not get there. You come and scratch a hole for us and we shall give you a great deal of it." The Mole was at once willing and said: "Very well, I shall come," and went along with the Coyote. After entering the Coyote's house the Mole at once commenced to dig a hole underground, which he did very rapidly. The Badger followed him, enlarging the hole. The Coyote followed the Badger and scratched out the loose dirt.

They arrived at a place not far from the rock where the food had been placed the day before. Here the Mole made a small opening and looked out and saw that the people were just arriving, and that the maidens again placed the food near the rock. So the Mole continued his digging to the place where the food was, and while the Hopi were at work he reached all the food to his companions. The Mole handed it to the Badger, the Badger to the Coyote, and the latter carried it to his house. When the Hopi were through with their work the chief again said to the maidens that they should now go and get their food. They would eat and then go home. So the maidens raced towards the rock where they had placed the food, but when they arrived here they found all their food gone. They looked around and found a hole in the ground, but only for a short distance, because the Badger had tightly closed up the hole from the inside. "Well now," the maidens said, "somebody has put our food in here." So the men and the youths brought their hoes and followed the opening in the ground, but they soon found that it was only open a short distance. Hereupon they abandoned it and went home hungry.

In the Coyote's house the three now divided up the food and the Badger and the Mole carried home their portions. On this they lived for some time afterwards. Soon afterwards the Coyote again visited the Badger. The Badger had cut up into small pieces some *lölöokongs* and roasted them. They were very fat. This food he set before his friend, the Coyote, and with it some *comiviki*. The Coyote ate the food with relish. "But that tastes well," he said; "what is it? where did you get it?" "Why, I opened my side," the *Honáni* said. "My intestines are covered with much fat, and I took out some of that fat and prepared this food from it." "Did it not hurt you," the Coyote asked, "when you opened your body?" "No," the Badger replied, "I opened it, took out the fat, and you see there is nothing the matter with my body. With this knife here I opened my body," showing the knife to the Coyote. "Very well," the Coyote said, "I am going to take this knife along and I am going to do the same, so to-morrow you must visit me, too." Hereupon he left and went home.

The Badger laughed, saying: "That Fool Old Man (Uná Wuhtaka) believes that I took that fat out of my body."

The next morning the Coyote took the knife and commenced to cut into his abdomen. It hurt him very much, and as he was cutting he moaned, "Ana-na-na," but he kept on cutting and the blood was running out profusely. When he had cut through the abdomen wall he took hold of the fat and commenced to pull at it, but before he got through he became exhausted and fell down and died. When his friend, the Badger, arrived he found the Coyote lying there dead. "That Fool Old Man," he said, "thinking that I extracted that fat from my body!" And thus the Badger killed his friend, the Coyote.

75. THE BADGER AND THE COYOTE.¹

Halíksai! North-east of Wálpi at Oáktoika lived the Coyote. West of this place at Shiwápba lived the Badger. They were friends. One time the latter visited his friend, the Coyote. "Have you come?" the Coyote said. "Yes," his friend replied. Hereupon they conversed until noon. "Now let us have something to eat," the Coyote said, whereupon he went into a room and got out some juniper berries. "This I am eating," he said to his friend, and set it before him. "Now, eat this," he said. Hereupon they ate. When that was eaten they conversed until towards evening, when the Badger said he had to go home now. "Very well," the Coyote replied. And after having invited his friend to visit him too, the Badger went home. In the evening he went on a hunt and tracking a rabbit into a hole he quickly dug him up and pulled him out. Having killed the rabbit he took him home and put him away until the next morning.

Early in the morning he roasted the rabbit nicely and then waited for his friend, who soon came. "Have you come?" the Badger said. "Yes," the Coyote said. "Very well," the Badger said. So they conversed all forenoon and at noon the Badger said: "Now, we are going to have something to eat, too," whereupon he brought forth the roasted rabbit, which looked very inviting. Cutting the rabbit up, the Badger invited his friend to eat, whereupon they enjoyed their meal very much. When they had eaten they again conversed with each other, and were very happy talking about the good food that they had eaten. Towards evening the Coyote said that he must go home now. "Very well," the Badger replied, whereupon the

¹ Told by Siĕáhpiĕi (Shupaúlavi).

Coyote left, his friend having wished him a happy journey. After that each one continued to live in his house.

76. THE BADGER, THE COYOTE, AND THE KÓHONINO MAIDEN.¹

Halíksai! In Oraíbi the people were living. At Badger Gulch (Honáncika), lived the Badger. His friend the Coyote lived at Ísh-movala. The two were great friends. One time they were hunting together. They were hunting and had gotten as far as Mowáhpi, quite a distance west of Apóhnivi, but they had not killed anything. Some time before the Coyote had been hunting alone and had found the place where a Kóhonino maiden had died some time previously. So he said to his friend the Badger: "Let us go and hunt the place where the Kóhonino maiden has died, and let us revive her. You are a doctor and will certainly know how to do it." So they went to the place and there sure enough found the bones.

They gathered the bones and placed them on a pile. The Badger had on a black kilt (kokómvitkuna). This he spread over the bones. The Coyote was anxious to see what his friend would do, but his friend said he should not stay there, but he should go away, he should hide somewhere. Then the Badger was thinking that the maiden would have to have some flesh and some color, so he sent the Coyote westward to Cöhóh-toika to get some dry grass. When the Coyote brought this they put some of the grass with the bones. He then sent the Coyote to a place west of Mowáhpi to get some red paint (cūta). Of this he also put a small quantity under the black kilt. He then sent the Coyote to a spring called Hidden Spring (Nauyva), to get some water from there. When he returned they poured a little of the water in a bowl and wet the paint with it.

The Badger now told the Coyote to go away. He went away but soon sneaked back again, crawling towards the place where his friend was working over the bones. The Badger was angry and said to him that if he did not go away, and if he saw that, the maiden would never revive. Hereupon he drove the Coyote off, and the latter went away quite a distance this time. Then the Badger sang as follows:

Hatataplocho, lochoooo,
 Hatataplocho, lochoooo,
 Payapim, Kohninapim,
 Nowacha' pim waya! waya!
 Momoka, momoka āi, āi.

} Narrator could not give the
 meaning of these words.

¹ Told by Lománómtiwa (Oraíbi).

Hereupon he poured some of the paint over the bones and grass. He then repeated the song several times, always pouring some of the paint over the material as he concluded the song. All at once the bones began to move under the cover. He waited a little and then removed the cover and, behold! the maiden was alive. She sat up and looked around. "Why do you want me?" she asked. "It is not I that wanted you," he said, "but the Coyote," whereupon he called the latter. The Coyote came running and the Badger said to him: "You wanted me to revive this one, now she is alive again." "Yes," he said, "it was I who wanted it that way." This way they talked together and then they said they wanted to go home, and told the maiden so. She was willing to go with them.

As they went home the Coyote coveted the *mána* and wanted to marry her, but the Badger was not willing. He said: "That is not the purpose for which we brought her to life. She was to be our clan sister (*túmci*). We wanted her to build the fire for us." They finally came to Big Hill (*Wopáchomo*), and the Coyote was anxious to have the maiden. He rushed upon her and bit her in the calf of her leg. The Badger was very angry, saying: "Why did you do that? That is not the reason why we brought her. You are bad." As he was saying this the maiden fell down and died again.

They were thinking where they should bury her. So the Badger took the body on his back and took it south-west. The Coyote followed him a short distance then returned to the place where she had died, but he soon again followed, overtaking the Badger. "Why did you follow me?" asked the Badger. "One does not follow the dead." In a little while the Coyote again ran back to the place where the maiden had died. "When he comes back again," the Badger said to himself: "I shall not say anything to him. But how shall I kill him? He is bad." In a little while he put down the corpse and began to dig a grave. As he was working at it the Coyote returned. So they here buried the maiden and then returned home.

But it was evening when they came to the Coyote's house. Here they both remained over night. In the morning the Badger went to his home, inviting his friend, however, to come and visit him the next day. As he went home he was thinking how he should kill the Coyote. As he went along he killed some bull-snakes (*lólóokongs*). When he arrived at his home he had killed four of them. On his fireplace was standing a pot. He cut the *lólóokongs* up into short pieces and put the pieces into the drying pot. He stirred them over a slow fire until they were thoroughly dry. The *lólóokongs* were fat. When he was done with this he put on another pot and

made some hurúshuki. As he was done with that his friend came.

"My friend," the Coyote said. "Ha!" the Badger replied. "Are you in?" the Coyote asked. "Yes," he said, "come in, come in." So the Coyote went in and they commenced to eat right away. When they were through eating the Coyote asked the Badger: "What have you here that tasted so good?" "Yes," said the Badger, who had a knife in his hand. "I did not know what to set before you, and so I cut open my abdomen, took my entrails out and roasted them for you, and before I was through, my abdomen was closed up again." The Coyote would not believe him. "Certainly you did not roast that, yet you are saying it," the Coyote said. "Yes," the Badger replied, "I roasted that. You see my abdomen is not quite well yet," whereupon he showed it to him, having made a little scratch on it beforehand. And then the Coyote believed him. "I am going to do that, too," the Coyote said. "You come and visit me tomorrow morning. But I have no knife and roasting pot; you have a knife and a pot, let me have them." "Very well," the Badger said, "you take them along." He gave him the knife and the pot, and then the Coyote left the kiva and ran home. After he had left the Badger said: "Get out, old man, you will certainly die, believing me that way."

When the Coyote got home he went to sleep. In the morning he put the pot on the fire and then leaned against the wall. He took the knife and opened his abdomen a little, but it hurt him, and he turned away. "Oh my! I shall not die," he thought, and then made a larger cut. He then laid down the knife and took hold of the edge with his four paws and tore a big opening in his abdomen, whereupon the entrails dropped out. He moaned very much when he opened his abdomen, saying "Aná-na-na-na-na-na-." He then took hold of one of the larger intestines and thereupon fell over and died.

When the Badger came over he looked in and said, "Friend (Kwach)," but receiving no answer he entered. He found that his friend was dead. He said: "Of course, you died here, being deceived that way. Of course, I did not really open my abdomen. You have been deceived." Hereupon he took the fat from the Coyote, and returned to his house. Close to his house was an ant hill. He spread this fat over the ant hill, whereupon the ants moved away, and that is the reason why the ants do not remain when coyote fat is placed where they are, and that is also the reason why coyote fat is used for ant bites.

77. THE COYOTE AND THE KÓKONTU MAIDENS.¹

Halíksai! At Muñáovi the Kókontu² (Sing. Kóna) were living. But they were all maidens and were constantly grinding corn. There was a long row of them, and they were singing as they ground the corn. One time the Coyote came around and was going up and down there. "There," he said, "there is somebody here singing." So he went up and saw a number of maidens grinding corn. When he came to the house he looked through the window where they were grinding corn. They sang the following song:

Talaw nónōnga, Early we go out,
Nónōnga, mā! We go out, see!

(Referring to the custom of going out early in the morning [kúivato] and sprinkling meal towards the east.)

The Coyote listened to them and looked at them. By this time the Kókontu noticed the Coyote. "Come in," they said to him. "How shall I get in, you have such a small house," he said. "All right, you talk to us from outside," they said. And then they said to one another: "Let us go out and do something." So they came out and went to a steep bluff south of where they lived, where there was a large piñon-tree growing at the edge of the bluff. The Coyote went with them and here they now played, running up the tree on one side and jumping down the tree and from the bluff on some sand that had piled up at the foot of the bluff. As they could run up steep bluffs they would repeat this constantly, jumping down, coming up again, jumping down, coming up again, and so on. The Coyote looked on and envied them because they could do this. "You are enjoying yourselves," the Coyote said to them, "I shall join you." "All right," they replied, "you come and play with us." "But when I shall jump down there I shall hurt myself," he said. "No," they replied, "that will not hurt you at all."

Hereupon he joined them, ran and played with them, and finally climbed up the tree, too. When he saw the Kókontu constantly jump down he also jumped down, but before he had reached the bottom he was circling around in the air and landed forcibly on the ground, and of course was killed. The Kókontu laughed at him, saying: "You fool, that you did as we did. We are not heavy, and nothing happened to us, but you are too heavy for that." So when they had laughed at him they went home again, leaving him there dead.

¹ Told by Kwáyeshva (Oraíbi).

² Small brownish animal with a short tail, and having white stripes running over its snout and head and along the back, living in rocks.

78. THE COYOTE AND THE GRASSHOPPERS.¹

Alíksai! The people were living in Shongópavi. North of the village (about three miles), was a bluff in which a Sparrow-hawk had his house (nest). A short distance (about half a mile), north of Shongópavi was a sand hill in which lived many Grasshoppers. These the Sparrow-hawk relished very much and was constantly watching them. When he would see the little Grasshoppers jumping about, he would swoop down on them and carry them to his children, who would quickly devour them. There were ten Grasshopper children, all of whom the Sparrow-hawk killed, one after another. When they were all gone their parents mourned over the loss of their children.

At this juncture a Coyote came along, saying to the Grasshopper mother: "You are singing nicely. Sing to me, too." "No," she insisted, "I am not singing, I am crying. This Sparrow-hawk killed all my children and I am crying." But the Coyote would not listen, and said: "If you do not sing to me I will devour you." Hereupon the Grasshopper mother repeated her song:

Wala, wala, chochon nacomta,
 Tumaci kele nanakavoo
 Itimuy uyinglawu
 Uy, uy, h- h- h- (with a rising inflection to represent sobbing).

The Coyote at once ran away singing the song of the Grasshopper. Arriving at a rock he stumbled over it and fell down, losing by that the song. He tried to sing it again but was just able to say the first syllable, Wa, Wa. So he returned to the place where he had left the Grasshopper woman, the latter, however, had also left the place immediately after the departure of the Coyote, leaving in her place a stone that resembled the form of the Grasshopper. Arriving at this stone the Coyote said, "I have forgotten my song, sing it to me again," but received no reply. "If you do not sing I shall devour you," he said, "but still receiving no reply he grabbed the stone and broke his teeth. The blood was running from his mouth. In this condition he ran about to hunt food, but even when he found some he could not eat it as he had no teeth, and so finally he perished with hunger.

¹ Told by Lomávántiva (Shupaúlavi).

79. THE COYOTE AND THE GRASSHOPPER.¹

Halíksai! In Oraíbi the people were living. At Grasshopper Bluff (Tótölchomo), the Grasshopper Old Man (Tótöl Wuhtaka) and his wife were living. They had children. At Íshmovala lived the Coyote. It was planting time. The Grasshopper had a big field east of where he lived. The two were great friends. When it was planting time the Grasshopper also wanted to plant but he said to his wife that he was not going to plant alone, others were going to help him, so she should put up a good deal of food. She prepared some múh-piki,² some qóma,³ and filled a jug with water. All this her husband took on his back, took some seeds, and went to his field. Here he seated himself in the kisi' that he had built in his field and waited, but nobody came. It was nearly noon and still nobody came. So he ate his food all alone. When he had eaten he took the seed, went into the field and planted all alone. In the afternoon it became very hot and he was thirsty, so he returned to the kisi, drank some water and lay down to rest, leaning his feet against the side of the booth.

While he was lying there in that manner he heard somebody come. It was his friend the Coyote. "Well now," the latter said, "why is my friend lying down that way?" "Yes," the Grasshopper replied, "I am lying here because I am tired. I am afraid this kisi will fall down on me, and how shall I run away?" "Now, let me lie down, too," the Coyote said, so he lay down beside his friend, also leaning his hind feet against the booth. The Grasshopper jumped up then, said that his water in the jug was about gone and he would get some more water. Picking up the jug he went to his house where he found his children. As he was planning some mischief against his friend, he told his children to go before him to their uncle, the Deer, who lived at Cotton Field Mount (Pichínvaschomo).

The Coyote was, during this time, lying in the kisi with his hind legs against the timbers of the booth. He waited and waited, and finally became tired. "I guess my friend is not coming," he said, "I guess he lied and it is not true that this kisi will fall down on me. I shall at least try to let go with my feet and quickly jump out." So he did so, and while the booth was shaking it did not fall. "There," he said, "he just lied to me. I shall go and eat up his children." So

¹ Told by Macáhongva (Oraíbi).

² Rolls of thin wafer bread (piki).

³ Meal of sweet corn.

⁴ Shade, shadow, umbrella, etc., in this case a booth or temporary shelter in the field, built of branches and brush.

he went to the house of his friend and found the door closed with a grass mat. This he removed and went in, but found no one in the house. "Aha," he said, "they have run away from me," and coming out of the house he found their tracks leading north-eastward.

He followed the tracks and came to the house of the Deer. "Has the Grasshopper come here with his family?" he asked. "Yes," the Deer replied, "they have come here." "You get them out here," the Coyote said. "No, you come in yourself," the Deer replied. "No, no, bring them out," the Coyote insisted, "I want to devour them." "No, no, you come in yourself," the Deer once more said. So the Coyote went down the ladder two rungs and then jumped out again. "Oh," he exclaimed. "Do not be afraid," the Deer said, "we are not going to hurt you." So he again went down two rungs, but jumped out again, being afraid. "You just go in," the Deer said, "we shall not hurt you." "No, you bring them out here," the Coyote once more requested. But finally he concluded to go down. He stopped at the elevated portion of the kiva, and saw two strong Deer standing one on each side of the fireplace. In another part of the kiva he saw the wife of the Grasshopper and her children. "You hand those to me here," he said to the Deer. "No, you come down yourself, and get them," they replied. So he stepped down into the deeper portion of the kiva, but at once one of the Deer picked him up with the horns and threw him upward towards the hatchway. As soon as he fell down the other Deer picked him up and threw him upwards, and so they kept it up until he was dead, whereupon they threw him out.

Hereupon the Deer said to the Grasshoppers: "Now, you go out wherever you think, nobody will hurt you now!" When they had left the kiva their mother said to them: "Now, every one of you go where he wants to go," so they immediately scattered, flying in all directions, and that is the reason why the grasshoppers are now found everywhere. If they had not scattered out at that time they would be just living at one place now.

80. THE THREE MAIDENS AND THE COYOTE.¹

Halíksai! In Oraíbi the people were living. Over there at How-ákapchomo somebody, some maidens had a crop. They had a father and a mother; three maidens there were. They were living at Píkátsva.² From there they went to watch their crop; and now at

¹ Told by Qöyáwaima (Oraíbi).

² A place in the north-west corner of the village.

Íshmovala lived the Coyote. He had eaten watermelons, but he was longing for those maidens. Them he wanted. The Coyote had a grandmother and to her he said: "My grandmother!" "Ha!" she said. "Shall I not start south for those maidens?" "O my!" she said, "they certainly will not want you, but if you want to go to them, you go to the village and there somewhere you enter through a window opening, and if there is a bow hanging anywhere, take it; also if there is an arrow quiver, take that, too; also red yarn, and if you find some blue yarn take that, too; also if you find some leggings, take them; and then a blue shirt; and if you go somewhere in the rear of the village and find some red stone ochre, take it. That much you come and bring." Thus she said to him.

Now the Coyote started for the village and arrived there, and sure enough, he found a broken bow somewhere and took it. Also an arrow quiver he found, which he also took; and a shirt, and leggings; some blue yarn, and stone ochre. That much he brought along. Now he went to his grandmother.* The grandmother dressed him up in it. He put on the shirt and the leggings, had his hair tied up, put the quiver with arrows behind his loin string. Now the ochre he put on his face like the Hohá Katcina, and thus he went to the maidens. But the father of the maidens had put up a stone trap east of the Coyote's house, and now the Coyote went to the maidens, but he arrived at that trap, and there at the balance some rabbit meat was tied. When he arrived there he pressed towards it (the meat), but he was fooled. He went into the trap and took hold of the meat with his teeth and pulled at it, and of course, the trap shut and thus he died there.

When it was evening those maidens going home went to the trap of their father and arrived there, and there that (Coyote) was caught and they laughed at him when they saw that some one with an arrow quiver was sticking out there. When they had seen him they went home and when they arrived there they slept during the night, but in the evening they said to their father: "Our father," one said. "Hay!" he said. "In your trap there something has been caught." "Very well," he said, "to-morrow I shall also go there." When it had become morning the father went there and arrived at his trap, and sure enough he (Coyote) was caught. He pulled him out and carried him to his field. When he arrived there he skinned him and hung up his skin as a watching flag. And after that it was hanging there as a flag.

81. HOW THE COYOTES HAD A KATCINA DANCE.¹

At Squash Seed Point (Batángvoc Toika), lived the Háãã Katcina. North of there lived the Hotóto Katcina. At Pūtátokaovi lived the Söhöncomtaka Katcina, north of the village lived the Red Eagle (Palákway) Katcina, and at Katcínvala lived many Katcinas. At Íshmovala lived the Coyote and his wife. The Coyote used to see the Katcinas come and have their dances and processions, and one time said to his wife: "We are going to do that, too. People like to see this."

In the morning the Coyote went out, and standing on the roof of his kiva he called out to his friends, the Coyotes, that they should come and assemble in his kiva. Soon they came from all sides, many of them. When they had all assembled he said to them: "I want to 'overtake' something, too, like these Katcinas do. To-morrow we shall have a Katcina dance, so you go to the village, and if you find something in the rear of the village such as feathers, pieces of skin, etc., bring it here." They all declared themselves willing. The Coyotes thus went out and went around the village hunting for pieces of skin, feathers, pieces of gourds, especially the necks of long-necked gourds, and brought all these things to the Coyote's kiva. Here they sewed up kilts, made bunches of feathers for head-dresses, etc., thus working all day. Each one prepared a costume of a Katcina that he had seen. During the night they slept there.

In the morning one of the Coyotes went to the place where the Háãã Katcina always dresses up; two others to the place where the Hotóto dresses up; one to the place of the Söhöncomtaka; one dressed up like the Palákwayo at the place where that Katcina lives; and a number of others went to Katcínvala. When all were ready the Háãã shouted four times and then went northward where he was joined by the two Hotótos, then by the next ones, and these by the Palákway, and finally by the Katcinas at Katcínvala. They all then went to the Coyote's house at Íshmovala. The Coyote and his wife, who lived here had not gone along but had remained with their children. Here the Katcinas now had a dance.

The Oraíbi happened to have a Coyote hunt on this day. Some of them went southward, others northward, from the village, forming a large circle, and then proceeding towards the village. But they found no Coyotes because the latter were all assembled at Íshmovala. While they were still dancing, the Oraíbi came upon them and at

¹ Told by Kwáyeshva (Oraíbi).

once closed in upon them. When the Coyotes saw that they were surrounded they began to run, trying to escape, but as they had masks on they could not see so well, and many of them were killed at once; others threw down their masks, but as they had their costumes on they could not run fast and so were also killed. Only the family that lived at Íshmovala, and who had not put on costumes or masks, escaped. When the Hopi had killed all the Coyotes they laughed at them and went to the village, being happy over their successful hunt.

82. THE COYOTE AND HIS PREY.¹

Alíksai! At Hohóyapi the people were living. The Coyote had children somewhere. So he was hunting some food for them and had killed a rabbit and he did not want to eat it alone, so he mounted a bluff and called it out in the way Coyotes bark. So from the north came a yellow Coyote, from the west a blue one, from the south a red one, from the east a white, from the north east a black, and from the south east a gray one. "This here I killed," he said to them, "and because I do not want to eat it alone I have called you. We shall eat it together." So they tore it to pieces and devoured it there very quickly, and that is the reason why a coyote never eats any prey that he has found alone, but always calls out when he has found something.

83. THE BULL-SNAKE AND THE TÚCHVO² (WREN).

A long time ago some Oraíbi children were hunting some Túchvos. They found a nest high up on a bluff, somewhere east of the village, but as they could not get to it they returned to the village. By and by a Bull-snake (Lölöököngwuu), being in search of food had also discovered the nest of the Túchvo. While coiled up at the foot of the bluff the Snake was discovered by the Bird. The latter, feeling secure at its high place, began to joke the Snake, singing as follows:

Lölöököngwuu, lölöököngwuu!

Bull-snake, Bull-snake!

Tcöngmomoki, tcöngmomoki

Dying of hunger, dying of hunger,

Súun pi pāk wüptíkaa,

Never you'll ascend here to my nest.

and then rushed back into its little hole. The Snake at once became angry and said: "I am going to get up to you there. You are talk-

¹ Told by Tawíima (Mishóngovi).

² Told by Qöyáwaima (Oraíbi).

ing to me that way now, but I am going to devour you." Whereupon he commenced to hunt a place of ascent. Finally having found a place, tried to climb up, but soon got tired and fell back. The little Bird seeing it, triumphantly sang:

Súun pi pāk wūptípakaa.

Never you'll ascend here to my nest.

This made the Snake still more angry and it tried to get up to the nest again and succeeded in climbing up higher than before, but fell back again. The little Bird again sang its little song of triumph. Thus the Serpent made three unsuccessful efforts, but the fourth time it succeeded in reaching the mouth of the opening in which the little bird's nest was, and hooking its mouth over the rim, looked into the hole and saw four young birds in the nest. He said to the Bird: "Now, don't you run away, I am going to devour you," and then entered the hole. The bird escaped, leaving its little ones in the nest. The Snake coiled up in the nest and devoured the four little birds, whereupon it remained in the nest four days. On the fourth day it left the place but crawled up on the bluff where it coiled up. The old Bird kept flying and running about in the neighborhood of the Snake, bewailing the loss of its brood. The Snake then began to exert its charm on the poor Bird, trying to cause it to come nearer. This the Snake did by strong inhalations, and whenever the reptile inhaled the bird would be drawn towards the snake, when it exhaled the bird would try to escape, but would be drawn closer towards the Snake's mouth at the next inhalation.¹ This game the Snake carried on with its poor victim for quite a while, the poor Bird being entirely under the charm of the reptile. Finally it was drawn by a last strong inhalation on the part of the Snake close to the latter's mouth and then the Snake devoured its victim.

84. THE SNAKES AND THE LOCUSTS.²

Alíksai! At Hóyapi the people were living. There they were living. At a little distance to the north of this place is a small bluff,

¹ The Hopi claim that they have repeatedly observed the exerting of such a charm over mice, little rabbits, etc., on the part of bull-snakes. One told me that he had watched a snake charm a large mouse for quite a while. The snake when inhaling and exhaling produced a loud whizzing sound. The mouse would be drawn towards the snake, apparently against its will, and being in great terror when the snake inhaled, but would run to a rock while it was exhaling. When finally the snake had drawn its victim close to itself, it wound itself around the mouse in such a manner that nothing could be seen of the latter.

Others have watched the same procedure between a snake and a rabbit. The Hopi say that sometimes they take pity on the victim, and with a stick or some other object cut through the line of the charm upon which the victim is at once set free and escapes.

² Told by Lomávāntiwa (Shupáulavi).

and close to the bluff is a place called Tcuákpi. Here the Rattlesnakes were living and had a kiva. During the summer they would run about as rattlesnakes, but in the winter they were in their kivas and were Hopi, their snake skins hanging on pegs on the wall all around the kiva.

One winter it was snowing very heavily, there being about four or five feet of snow on the ground. About midway between Tcuákpi and Shongópavi is Túvanashavi where there is a deep opening in the earth. Here the Locusts (Mámahu, Sing, Máhu) were living. There are two kinds of Locusts, one Dumámahu (white earth or kaolin Máhu), the other kind being simply called Máhu. Both kinds, however, lived together there. Around the house of the Locust there was no snow, but everywhere else there was very deep snow, such as the Hopi had never seen before. As it remained on the ground a long time many of the Hopi froze to death. So the Snake chief thought over the matter and spoke to his people. "Ishiohí!" he said, "this cannot be this way. We are tired and exhausted and our children are dying. It cannot remain this way. Some one go over to our fathers at Túvanashavi and see what they have to say about this. It shall not be this way." So he called upon the Sand Rattlesnake (Tuwá-tcua) and said, "You are strong, you go over there." So the Sand Rattlesnake entered the snow and tried to make its way through the snow, but he had not yet reached the place when he became cold and tired and returned.

Hereupon the Bull-snake (Löloökong) was called on. "You are brave," the chief said, "you try it." So the Bull-snake put on his snake costume and made his way through the snow, but he had not nearly reached the place yet when he became very tired and began to shiver with cold; so he returned also. The chief then called upon the Racer (Táho), saying, "You are not very heavy, you are swift, so you try it. Where there is a bare place, not covered with snow, you can rest awhile, and then maybe you can get there." So the Racer put on his snake costume and started. He also made his way through the snow, and whenever he would be cold he would shoot upward to the top and if he saw any wood or trees or grass protruding from the snow he would go there and warm himself in the sunshine. Thus he finally reached the place where he was going and found that for quite a distance around Túvanashavi there was no snow. It was warm there, so that even grass and many flowers grew. Here he could run swiftly and finally came upon the kiva in which the Locusts lived.

The ladder was protruding from the kiva. The Racer at once descended the ladder and entered the kiva. "Sit down, sit down,"

the Locusts said, showing themselves very kind. They fed the Racer on peaches and watermelon and piki, made of fresh roasting ears. The Locusts sometimes play flutes in a ceremony and that was the reason why it was so nice and warm there. So, while the rest of the people were freezing to death, the Locusts had the finest things to eat. "Now then," the Locust chief said, "you certainly have come here for some reason." "Yes," he said, "yes." "It has snowed very heavily and we are wood-poor, and our children are dying on account of the cold, and we have tried to reach you and they finally sent me to see whether I could not reach you, and now I have got here. You have pity on us and come and assemble with us, but come quickly." So they at once began to prepare to dress and paint up and told the Racer that in four days they would come over and assemble with them. One of the Locusts took a flute, went out of the kiva and blew the flute along the tracks of the Racer, towards the Snake house. Returning to the kiva the Locust said, to the Racer: "Now you can go home and you will not be troubled by the snow. You will find a nice road and you need not be afraid." So the Racer left the kiva and found a nice path back to the Snake house. He now did not get cold, and arrived there in a short time.

When he had entered the kiva, they asked the Racer: "Did you get there?" "Yes," the Racer replied, "I got there and they told me that in four days they would be with us. We should then wait for them." "Thanks, thanks, we are happy." And now they waited for the Locusts. On the fourth day in the evening they came. "Come in, come in," said the Snakes, who, however, had now the form of Hopi, the Locusts having the same form. One after another the Locusts came in with a chirping noise. They were dressed in costumes made of rabbit skin blankets, still used by the Hopi, which were very woolly and warm, and as one after the other of the Locusts entered the kiva it became warmer and warmer in the kiva. The Snake people finally began to perspire because it had become hot in the kiva.

Immediately upon leaving their own kiva the Locusts had begun to chirp through their flutes, and immediately the snow had begun to melt and to disappear. By the time they had reached the Snake kiva it had all disappeared. As soon as they had entered the kiva they lined up and sang the following song, dancing while they were singing and shaking small rattles:

DOWNWARD.

Haaaaaaaow Inamu, Haaaaaaaow Ingumu!
 Hao my fathers, hao my mothers!
 Macilānang, Cakwalānang
 Drab Flutes, Blue Flutes.
 Inamu, conwak kalcita
 My fathers, beautiful living
 Talaowyahainani itamuhuhui
 (In) summer will begin for us.
 Aaaaahaay aahaahaay aaahahahay.
 Talaow ciwayayina, taalaow ciwaywaytimanii.
 (In) summer blossoms wave, (in) summer blossoms will
 sway.
 Aaaahaayahay ahaayaaahaayaay aaahayaaha aaaha.
 Iyihiyihiyihyi iyihiyihiyihyi.

UPWARD.

Hāpi mā kwangwa-mahu, dūma-mahu tiyotu
 New then (the) good locust, (the) white earth locust youths.
 Conwak kalcita talaowyahainani itamuhuhui.
 Beautiful living (in) summer for us (they) will begin.
 Aaaaahaayaay ahaay aahaayaay
 Taalaow shiwayayina, taalaow shiwaywaytimanii.
 (In) summer blossoms wave, in summer blossoms will sway.
 Aaaaahaayaay ahaay aaahaayaay aaaahay aaaha.
 Iyihiyihiyihyi iyihiyihiyihyi.

When they were through with their dancing, they immediately left the kiva, the Snakes thanking them profusely. During the same night they went back to their home. It was very hot in the Snake house, so that the people were bathed in perspiration and they slept well that night. In the morning, when the sun rose, they went out and there was no snow, but the ground was covered with water from the melting snow. After that they were not cold any more. They sat in the sunshine and enjoyed seeing the grass coming up. The Locusts bring warm weather, that is the reason why the priests often, when they make báhos in winter, throw pieces of a locust on the fireplace and burn it because the smoke and odor bring warm weather.

85. THE SQUIRREL AND THE CHIPMUNK.¹

A long time ago the Squirrel and the Chipmunk lived near the Nose Gulch (Pongóyakvöcö), the Squirrel living on the north side and the Chipmunk on the south side. The two were good friends and often visited each other. Near by were some peach orchards, where a certain old man owned a number of trees. There the two would go every day and eat peaches. The Chipmunk relished the peaches, while the Squirrel preferred the kernels from the stone. The Chipmunk would climb the trees, break open the peaches, and eating the flesh of the peaches, throw down the seeds to the Squirrel; or the Chipmunk would also throw down peaches, which the Squirrel would put in its mouth and carry to a certain place on the rock, where the two afterwards would feast on them.

They were careful that the owner of the peach orchard would not find them there, because they knew that the latter made very desperate efforts to capture and kill them. One time the Squirrel said to the Chipmunk: "We ought to have a little dance some time. When you go home you try to make a song and then come and sing it to me, and then when we go to eat peaches again we shall have a little dance there and sing the little song." So the Chipmunk went home and thought over the matter and tried very hard to compose a song. Finally he concluded to make a song about his friend, the Squirrel, and when he was done he went over and sang it to the Squirrel. The latter at first was not very much pleased and said: "Why you have song-tied me, you have made a song about me." "Yes," the Chipmunk said, "I did not know what to sing, and as we always go and eat peaches together and have such a good time there and then lie down on the rock together, I thought I would compose a song about that." This satisfied the Squirrel. They then practiced the song together, which was as follows:

Lakana, lakana!
 Squirrel, squirrel!
 Oyu nalaa,
 Satisfied alone.
 Oatu owaka
 (The) rock on top
 Pushickatcii —
 Lying stretched out;
 Hinahina, hinahina.

¹ Told by Qöyáwaima (Oraibi).

You have spoken correctly, the Squirrel said, "we are living in plenty." Hereupon they went to the peach orchard again to eat peaches but found the old man in the orchard, so they waited a little while until he had done his work and had gone to sleep under one of the trees. They then carried a great many peaches as usual, to the place on the rock where they generally feasted, and after they had filled themselves they had a little dance, singing their song. They stood on their hind legs holding their front paws upward. The old man awoke from the noise of the singing, and when he saw them he at once knew that they were the culprits who destroyed and carried away his peaches, so he ran towards them, saying: "Aha, why are you making noise? I have found you. You are naughty and I am going to kill you," and saying this he tried to climb the rock upon which they were. They jumped down, however, and both rushed into the house of the Squirrel at the foot of the rock. The old man followed them and when he saw where they had gone, he waited. The two were very happy and laughed at their pursuer. The Chipmunk looked up and said: "Aha, there he is watching us. I am going to get out, pass him, and run to my house. He cannot catch me." "All right," the Squirrel said, "try it." So the Chipmunk rushed out. The man ran after it furiously, trying to kill it, and had almost overtaken it when the Chipmunk had reached its house and rushed into it.

After that the two did not fear the old man and continued to live off his peach orchard, being careful, however, that he did not catch them. And so ever since the Squirrel and Chipmunk are not very much afraid of the Hopi and destroy and eat their peaches. Had the old man at that time killed the two, such would not be the case now.

86. A BET BETWEEN THE COOYOKO AND THE FOX.¹

Alíksai! In Shupaúlavi, north of the village, is a bluff where there is a place called Cóoyoko House (Cóoyok-kí). Here the Cóoyoko lived. One time a Fox, who was very handsome, came along, and the Cóoyoko Uncle (Táhaam) was sitting on the edge of the bluff when the Fox came along. The sun had not yet risen, and the Cóoyoko was sitting and waiting to watch the sunrise. "Come here," he said to the Fox, "come to me here." "All right," the Fox said, and came. "Sit down, sit down with me," the Cóoyoko said, which the Fox did. "Now," the Cóoyoko continued, "let us have a contest and see upon whose song the sun will rise. The one that loses shall

¹ Told by Sikáletsiwa (Shupaúlavi).

be killed with this knife here," which the Cóoyoko had. "O my!" the Fox said. "Yes," the Cóoyoko said, "let us have a contest." "All right," the Fox said, "be it so. You sing first." So the Cóoyoko sang the following little song:

To — ishkakolitai to — ishkakolitai
Aaaha, iihii—¹

and then said to the Fox: "Now, you sing, too," whereupon the Fox sang the following song:

Ishka! Ishka!

Hereupon the Cóoyoko repeated his song. The sun by this time was just about to loom up. "Now you sing again," he said to the Fox, whereupon the latter repeated his song, and when he was singing, the sun loomed upon the horizon. So he had won the contest. "Alas!" the Cóoyoko said, "well now, I have wanted it this way and you have beaten me. Be it so then." The knife was lying by their side, so the Fox took it, approached the Cóoyoko, and cut the latter's throat. And so the latter died over a bet.

87. THE LITTLE GRAY MICE AND THE LITTLE BROWN MICE.²

A long time ago the Little Gray Mice (Pövöyamu) lived at Tumble Down Bluff (Tūkwíshahpukpu), south-east of the village, and the Little Brown Mice (Pavávumshamu) lived at Chiróve, west of the village, far down the mesa. The two kinds of mice were on friendly terms at that time. During the night they would come to the village and whenever one would find hidden away in jars or packed away in the rooms, corn, etc., it would invite the others and then they would come and carry away the food to their holes. This they did a long time. The two kinds of mice would often visit each other and dance together. They would usually sing the following song, both parties it seems generally using the same words:

Talawyayna talawyaynaaa
It begins to dawn, it begins to dawn.
Ahaha, iihii. Talawyayna, talawyaynana.
Yaooohoo, oohia, ahaha iihii.

One time one of the Gray Mice had found something very good to eat, perhaps peaches, and ran over to the Brown Mice, saying: "I have found some good food and I have already made a hole in the cover so that we can get at it." Hereupon they all came from both

¹ The words in both of the songs are obsolete and no longer understood.

² Told by Qóyáwaima (Orabi).

places, but when they were carrying their food away to their houses they commenced to quarrel over it and had a great fight. Many were bitten, although none were killed. After a few days the Gray Mice went over to the Brown Mice again, entered their kiva and danced. They changed their song somewhat, however, singing as follows:

Talawyayna, talawyayna.
 It begins to dawn, it begins to dawn.
 Ahaha ihihi,
 Talawyayna, talawyayna, ahaha, ihihi,
 Yaoohoo oohio,
 Pas nu pawupshat wupashurut
 Very I (of) big mice, long tails
 Mamkashi, (afraid), Pi nuu, pi nuu! O! I! O! I!
 Yaoohoo oohia
 Pas nu yan tōonumkat mamkashi
 Very I thus whistlers afraid (of)
 Pi! nuu! pi, nuu! Pu yāāmi! Pu yāāmi.
 O! I! O! I! Now off! now off!

When they were through singing they rushed out of the kiva back to their home. The Brown Mice laughed at them, saying: "Aha, they are afraid of us." The two kinds of mice have never been on good terms since, and from that time they began to scatter out through the fields and through the houses, and that is the reason why they now may be found everywhere.

88. THE BADGER AND THE SMALL GRAY MICE.¹

A long time ago a Badger lived north of the village of Oraibi. He was a doctor and the people used to go to him seeking aid and cure for their various ailments. The place where he lived was called Badger Burrow (Honan Yaha); the Small Gray Mice (Tucánhomihtci), or rather many of them, lived west of Oraibi at a place called Big Hill (Wopáchmo).

One time the Hopi were on a hunt west of this place, where those Mice lived, and as ill luck would have it, one of the hunters hit another one with his boomerang and broke his leg. Nobody seemed to take interest enough in the unfortunate man to care for him, so he tried to get home the best he could. Seeing a light at the aforesaid Big Hill, he made for that place and found an underground room similar to the Hopi kivas. In it he observed a number of small people like

¹ Told by Qoyáwaima (Oraibi).

children. They at once noticed him, saying: "Somebody is looking in here," and invited him to come down. "How can I come in?" he said. "What is the matter with you?" they asked, to which he replied: "My thigh bone is broken." So one of the small men went up the ladder and carried the lame man down, placing him on the floor north of the fireplace. Two rabbits, which the man had killed and brought with him from the hunt, he left outside. The people pitied the poor man and said: "So this has happened to you." "Yes," he answered, "could not one of you hunt me up a doctor?" Whereupon one of the small men whispered to another one: "Let's repair the leg for him." "All right," he answered, who was a chief. Hereupon a door was opened on the north side of the kiva which led into another room, and all the small people, who seemed to be children, were sent into that small room. One of the men, who took care of the fire at the fireplace, remained with the sick man. The one who remained, presently called out: "Now come in here," whereupon a very great number of the Mice entered the room, crowded around the patient, covering him completely, and commencing to rub him all over the body and otherwise worked on and about him, and in that way plied their art as doctors upon the patient that had so unexpectedly dropped in upon them. All at once they all ran away, entered another room again, and the man found that his leg had been made well. He was very happy and leaving the two rabbits as a remuneration, he went home to the village. The people knowing that his leg had been broken the previous day, were surprised to see him well and inquired who had cured him. He told them.

The Badger, who lived north of the village, heard about it and became very jealous and angry about the matter. The man whose leg had been healed by the Mice said to the people, that the "Old Man Badger" was somewhat behind. It had been those Mice who had cured him and what was more, they had not asked for any pay, whereas, the Old Man Badger always asked something for his services, meat, cactus bulbs, etc., and he advised people who ever had any ailments, to go to these Mice physicians that lived west of the village, and had cured him. The Old Man Badger did a great deal of thinking over the matter and was angry. Finally he concluded that he was going to test the knowledge of the Mice doctors. "I am going to feign sickness and shall call them over, and if they can tell me my ailment, I shall believe in them." So he feigned sickness; placed some pelts and blankets on the floor and a bowl by his side, and laid down. In order to make it appear that he was very sick he took a little nourishment in the morning only and kept

expectorating into the bowl. This he did for three days, at the end of which he looked very tired and exhausted. So he called some one who was passing by and said to him: "You go over there to those Mice doctors and fetch them here, because I am very sick." So this man went over and told them that that poor Old Man Badger was very sick and seemed to be dying, and that they should have pity on him and come over there the next day. Having delivered this message to them, he returned to his home. They were willing, and their chief taking the lead, they went to the mesa, passed by the village on the north side, along the edge of the mesa, to the dwelling of the Badger. This dwelling consisted of a kiva like the Hopi kivas of to-day. The Badger was still angry and had hidden a stick under his bed. The mice, however, had brought no medicines with them. Arriving at the kiva, the chief went down the ladder first, passing by the east side of the fireplace to the bed of the patient. He was followed by his companions, of whom there were many, who also crowded around the bed of the sick doctor. The latter was groaning very much, acting as if he was about to die. The chief of the Mice doctors then began to sing the following song in which he was accompanied by all the others:

Cowiskwi naiukwiwaa!
Rabbit meat cook for us!

To which the Badger replied in a faint voice:

Hām pai pi pam himuu shulawu.
Oh why this something all gone.

The Mice kept slowly moving on in a circle and soon commenced to sing

Aahai! aahai! Ayam hapiii,
Honanyahay epee
At the Badger burrow over there.
Honanwuhatka
The Badger Old Man
Tucun Homihtci
The Tucan Homcihtci
Aotūhik unangwyat
A doctor to be believed
Aonawotcniekae
Because he heard
Nalōshwat aknachangkwainitaa Hahahaha
Four times he fasted
Hainawa Hainawa }
Hainawa Hainawa } No meaning.

Free rendering:

At the Badger burrow the Badger
Old man heard that the Tusan
Homihtsi believed himself to be a
Doctor and hence fasted four days.

The Mouse doctor sang this in order to let the Badger know that he had at once detected the fraud. Being through with the singing, he told the Badger that nothing was the matter with him; as soon as he would eat something he would get well.

While they were singing they had kept slowly going around the bed of the sick doctor and when they were through with their singing they had reached the ladder. The leader, after having given the Badger his opinion as mentioned above, at once ascended the ladder, being followed by all the others. The Badger was very angry by this time, and grabbing the stick which he had hidden under his bed, he began to strike at some of the Mice, but as he had fasted so long, and the Mice jumped around in the kiva and up the ladder very fast, he failed to hit any of them. He tried to follow them, but failed to catch and kill any of them for the same reason. But some of the younger Mice could not keep up with the older ones while they were running to their home, being chased by the Badger, so they scattered out, and not being able to find their way home, they dug holes for themselves, and that is the reason why these mice, "Hómihtsi," are now living all over the country. The Badger is the cause of this scattering of these Mice.

But these new settlers had nothing to eat, so they went to hunt food, and wherever they came upon some seed or plant they would appropriate them, and to this day, wherever the Hopi plant something, these Mice will come and eat it. If that Old Man Badger had not scattered them at that time they would not be all over the country now, but would still be living at the one place west of the village, where they had their home at that time. But, on the other hand, if any Hopi works in his field or travels anywhere, or is away from his village for any purpose, and if he becomes sick, or gets hurt, these Mice in an unseen secret way take care of him so that he does not die; but they do not come to the village to take care of any sick.

89. THE BADGER AND THE SMALL GRAY MICE.¹

Long ago the Badger and the Small Gray Mice (Tucán homihtci) were Hopi, but they were very bad and hence became these two animals. They were both doctors. The Badger doctor cured people mostly by herbs, of which he made decoctions and lotions, etc. The Mice effected their cures by singing, rattling, rubbing, and by kneading the bodies, scraping the skins, and by other means of sorcery. These two were rivals, and the Badger doubted whether his rival, the Mouse, really knew anything about diseases and medicine, so he decided to try him. One time he fasted for four days and four nights, and when he had become very weak he sent for his rival, the Mouse. The latter brought with him a rattle, a buckskin, in which he had some medicines wrapped up, and also a small medicine bowl. In the latter he made a mixture containing different medicines. This he placed beside the couch where the Old Man Badger was lying and then sang the following song, accompanying it with his rattle:

Hininiya, hininiya!
 Uma wurz, Tusan-Homihtci,
 You, of course, a small gray mouse,
 Honan Wunhtakat
 Badger Old Man,
 Tucan-Homihtci tuhikunagwyat
 The Tucan Mouse a medicine man heart
 Aaahiin nawotniqö.
 (That) something (in order) to find out,
 Nalöshtalat aonachöongkwainiita.
 Four days (you) fasted.
 Aäyoooo, äyoäyo.
 Aäyoooo, äyoäyo, äyäyo.

After he was through singing he told his rival, the Old Man Badger, that he should eat well and then he would get well, and then laughingly left. The Old Man Badger was astonished and said to himself: "I did not know that he could look inside of me. He is certainly a great doctor." Hereupon he ordered something to eat and got well.

¹ Told by Lomävāntiwa (Shupaūlavi).

90. THE MICE, THE OWL, AND THE HAWK.¹

A long time ago a little Mouse (Hómiltci) lived south of the village of Oraíbi at Scent Hill (Hovakapchomo), because a certain herb called hovákpi²—that which has an odor—was growing there in great abundance. Near by, on top of the rocks south of Oraíbi, lived a big Owl that seemed to be determined to kill the little Mouse. The Owl would frequently be flying around the hole of the Mouse, sometimes when the latter was outside darting towards it, so that the Mouse often had a narrow escape from death. The latter made various plans to protect itself. Finally it went to get a number of sticks from a weed called Tāve.³ These the Mouse pointed at the end and placed in the ground all around the hole, so that the points were protruding from the earth. One night the Owl again swiftly flew down towards the hole trying to catch the little Mouse, which was running about between the stakes. One of the sticks pierced the Owl's breast and killed it. The Mouse at once went to work and pulled out all the Owl's feathers and carried them into its hole, tying some of them into little bunches. "But what shall I do with all these feathers?" it asked itself. "I am going to get my neighbors together and arrange a dance."

So after dark the Mouse went out and called out: "You, my neighbors who live here, come here to my house quickly." So a great many Mice at once assembled in the house of the one who had invited them and asked: "Why do you want us here?" "Yes," the Mouse answered, "I have killed this Owl here and do not know what to do with all the feathers, so I thought we would have a dance and dress up in these feathers, and that is the reason why I called you in." Hereupon it distributed all the feathers and all made little bunches of them and tied them on their heads. They concluded that early in the morning they would have a dance, and one they requested to make a song (yáwaata). The following song was soon prepared, and then all practiced it so that they might be acquainted with it in the dance:

Tuhuckan chohona, tuhuckan chohona;
 Dancing busily, dancing busily;
 Chonanikae,
 To be busy again.
 Ahā! āhāhāhā!

¹ Told by Qōyáwaima (Oraíbi).

² *Artemisia filifolia* Torrey.

³ *Sarcobatus vermiculatus* Torrey.

The meaning is that they dance in order to bring about an opportunity to get at some seeds and kernels again.

By this time it was morning and a number of them were sent after some more sticks, which were again pointed and thrust into the ground in the same manner as the first sticks had been put in, only somewhat farther away from the house (hole) of the Mouse. This was done for protection in case any more Owls should be around while they were dancing. They then tied the larger feathers of the dead Owl in a large bunch and set it in the center of the inclosure. This was to serve to them as a *típoni*, around which they were going to perform their dance. They then got ready for the dance. Though they were only small they had large bunches of feathers (*nákwás*) on their heads. The leader held a little bow with some tiny arrows.

The dance that they were performing was an imitation of the dance of the *Mómchitū* Fraternity. They were very careful to keep within the limits of the sticks that they had put in last. While this dance was going on, a large Hawk was sitting on a rock south of *Oraíbi*. "Aha," he said, "there is something going on somewhere. The Mice are enjoying themselves." He at once swooped down on them, ignoring the pointed sticks, as he was very strong, and killed a great number of Mice, taking one in each talon. These he carried to *Ishmovala*, a rock west of *Oraíbi*, on the top of which he devoured them.

Those that had not been killed rushed away into their houses.

91. THE SPARROW-HAWK AND THE HÁKWĀ.¹

A long time ago the people lived in *Oraíbi* and in *Shongópavi*. A little distance north-east of *Oraíbi*, at a place called Sparrow-Hawk-Catching-Place (*Kālátipka*), lived a little Sparrow-Hawk. Farther down in the rock lived a large *Hákwā*.² The Sparrow-Hawk caught many lizards³ for its brood, but would never attempt to catch the *Hákwā*, so that the latter began to think the Sparrow-Hawk was afraid of it, and remarked on it. "Why is that little Sparrow-Hawk afraid of me?" he asked. "I am so fat, and I am sure the Sparrow-Hawk is very anxious to have me, but he is afraid of me." These thoughts the *Hákwā* soon put into a song and teased the little Sparrow-Hawk by singing the following song, dashing into a large crack in the rock as soon as it had sung the last word of the song:

¹ Told by *Qōyáwaima* (*Oraíbi*).

² A species of lizard of a dirty color.

³ *Kúkutsa*, a smaller kind than the *Hákwā* and green.

I Kālāvocnayu,	My kidney,
Ani wihu qōyīōtaka,	(Having) on fat very much,
Hay alihi alihi	/ No special meaning.
Haay alihi alihi,	
Ahao hanak! ¹	Aha! covets (them).

This somewhat irritated the Sparrow-Hawk, who warned the Hák-wā in the following words: "Why are you talking there; I am not afraid of you; I could kill you if I wanted to do so, but I do not want you, you are dirty." Soon the Hák-wā came out and sang the same song again. The Sparrow-Hawk became more angry and repeated its warning. The little bird then began to make plans to kill the Hák-wā, but did not know just how to go about it, but when the latter had sung the song four times the Sparrow-Hawk was very angry and was determined to kill the Hák-wā.

By this time the young Sparrow-Hawks in the nest had become large enough to be able to fly, so the mother told them: "Let us kill that Hák-wā down there. He has made me very angry and says I am anxious to have him, and am afraid of him. Now, I want to kill him." Hereupon he instructed one of the young Hawks to follow him to the top of the rock. Here he placed the little Hawk on the same stone where he had always been sitting when the Hák-wā had angered him, and then flew away.

The Hák-wā again came out of the crack, and mistaking the young Sparrow-Hawk for the old one, he began in a taunting manner to sing his song. The Sparrow-Hawk had in the meanwhile made a large circuit, and just as the Hák-wā was singing the word "Hanák" the Sparrow-Hawk swooped down on him saying: "What, are you singing again! I am not afraid of you; I am going to kill you now and then we are going to devour you." Hereupon he grabbed him with both talons and killed him, and took him home to his nest. He found that the Hák-wā was indeed very fat. Then he and his brood lived upon the Hák-wā until the latter were large enough to leave the nest and take care of themselves.

92. THE SPARROW-HAWK AND THE GRASSHOPPERS.²

Hałíksai! A long time ago a Sparrow-Hawk lived at Kālātiṭka, somewhat northwest of Oraibi. The Sparrow-Hawk had some children, so every day the Sparrow-Hawk mother would go to hunt some food for her children. Close by were many grasshoppers.

¹ The last word is sung with a quick rising inflection.

² Told by Wík-vaya (Oraibi).

These the Sparrow-Hawk would capture and take them to her nest for her brood. At other times she would go and hunt some Prayer Beetles (*hohóyahtu*). The mothers of the Beetles and of the Grasshoppers were very unhappy. They saw that the young Sparrow-Hawks were growing fast but their children were disappearing.

One morning the Grasshopper mother sneaked out of her house and looked up and saw the Sparrow-Hawk mother sitting again near her nest. The Sparrow-Hawk mother saw the Grasshopper and swooped down upon it and caught it. The Grasshopper mother began to moan in the following manner:

Takakālātu Manakālātu
 (The) man Sparrow-Hawks, maiden Sparrow-Hawks,
 Itimui yukumanta
 My children have gotten.
 Oh! Oh!

The Sparrow-Hawk then released the Grasshopper mother and returned to her nest. Soon some Hopi children came along and began to capture the little Grasshoppers. The Grasshopper mother, seeing it, told them they should not take them, but they should go and catch the young Sparrow-Hawks and take them along. So they went to the house of the Sparrow-Hawk and took the young Sparrow-Hawks and took them along to the village.

93. THE CROW AND THE HAWK.¹

Alíksai! At Macáhtoika the Crow was living. She had three children. South of Muñáovi lived the Hawk. He had four children. They were always hunting some food for their children, the Hawk hunting rabbits, little squirrels, etc., while the Crow hunted lizards, snakes, mice, etc. One time as they both were hunting some food for their children, they met in the valley east of Oraíbi. "Come here," the Crow said. "Very well," the Hawk replied. "What do you want with me?" "What do you think?" the Crow said, "we want to be friends, and that is the reason I have called you." "Very well," the Hawk replied. "You come and visit me to-morrow," the Crow said, "and I shall prepare something good to eat for you."

Hereupon they parted and continued their hunt. In the evening they both arrived at their homes. The Hawk brought for his children a rabbit, which he cut up for them and fed them. They enjoyed the prey and then slept well all night. The Hawk was thinking about the visit that he was to make at his friend's house the next day, and he

¹ Told by Kwáyeshva (Oraíbi).

was thinking about the good food that the Crow had promised to prepare. Early in the morning, before he had eaten, the Hawk went over to his friend. The latter was cooking some food already, and when it was done he placed it before the Hawk. It was a lólóokong, cut up into pieces. The lólóokong had been very fat so that it was very fatty food, but the Hawk did not relish it. It smelled very strong. So he only pretended to eat, reaching his hand towards the vessel and back to his mouth without taking any food. After he had done that for a while he said to his friend that he was satisfied, as he had eaten much, but he spoke a falsehood.

After they had eaten they conversed together a long time, talking especially about their hunting. The Crow had a great many lizards, snakes, grasshoppers, and beetles in her house, which filled the house with odor. The Hawk, not being used to this odor, did not enjoy his stay there at all, because it smelled so strongly. Towards evening he returned to his house, first inviting his friend, the Crow, to come and visit him the next day, and promising that he would also prepare some good food for her. In the evening, when the rabbits are out, he hunted some rabbits and brought them to his children, who were very happy over them. After they had eaten them, they slept. The Crow was thinking during the night about her visit at her friend's house, and about the good food that she was promised. Early in the morning, without having partaken of any food, she proceeded to her friend's house.

The Hawk, remembering the food that he had received at the Crow's house, and which he had not relished, only cooked the skins and intestines of the rabbits, preparing a food of these for his friend. When the latter arrived she asked: "Is somebody at home?" "Yes," the Hawk replied, "come in. Sit down." Hereupon he set the food which he had prepared before the Crow, and as the Crow likes almost anything, she relished the food very much. The Hawk had thought she would not eat any of the food, but she ate heartily of it. They talked all day together, and then in the evening the Crow returned to her house and she is still living there, hatching her young, while the Hawk is still living at the same place, where he also hatches his broods.

94. THE RED EAGLE SONG.¹

Halíksai! A long time ago, when people lived in all the seven Hopi villages, and also at Sikyátki, Red Eagle and his wife lived on the bluff running westward, north of Sikyátki. He had four children. He lived on a small steep bluff called K'wákatpe. One time, early in the morning, they had a dance and sang the following song:

Pu turzh hūvam, umuh totim!
 Now then come here, your youths!
 Kuywaman ayalalwaahahay.
 (To) behold send them!
 Ura conwayningwu
 Why pretty
 Kwakatpe palakwayo titooya
 At Kwakatpe (the) Red Eagle hatches children.
 Ura vungve tutunglainingwu.
 Why when grown up (they) are, ask for them.
 Haooo talti! talti!
 Ah, it has dawned! It has dawned!
 Haooo, talti! talti!
 Ah, it has dawned! It has dawned!
 Kwa—! (Here they all flew upward a little way and alighted again).

One of the men from Sikyátki heard them singing and saw them dance and told his people about it. They soon afterwards went and captured the small Eagles, and forever afterwards they used to get young eagles there, the feathers of which they used for their prayer-offerings, masks, etc.

95. THE RED EAGLE AND THE OWL.²

Over yonder at Owl Gulch (Móngwupcövö) lived a large Owl with her children, and north of there at a bluff lived a Red Eagle (Palá-kwyaho), who also had children. The two were great friends. The Eagle always hunted during the day. He often told his friend to go with him on a hunt, but as his friend, the Owl, could not go during the day, they never hunted together. One time the Eagle visited his friend and found the latter sound asleep during the day. He sat down and waited. Finally he scratched the Owl a little with his

¹ Told by Pühünömtiwa (Oraibi).

² Told by Kwáyesvha (Oraibi).

talons, but the Owl did not notice it. He then took hold of his eyebrows and lifted his eyelids, but the Owl did not notice anything. He then took hold of the whiskers of the Owl and pulled out a few hairs, whereupon the Owl got awake, saying, "Ishana! Why do you do that way to me?" "We wanted to go hunting," the Eagle replied, "and now you are sleeping. You get up and we shall go hunting."

The Owl was willing and so the two went out. The Eagle took hold of the Owl so that the latter should not go to sleep again. They went into the valley east of Oraibi to hunt. Here they found a party of Oraibi who were also hunting, and who were following a rabbit. The Eagle, seeing the rabbit, swooped down on it and carried it to the top of the bluff close by. The Oraibi, seeing it, very were angry. The Eagle then returned and hunted for his friend, the Owl, and after searching for him for some time found him sitting at the edge of a steep bank of the wash, sleeping. He said to the Owl, "Why are you sleeping here again; they will certainly kill you." But the Owl did not hear anything.

Then two Oraibi boys from the hunting party came near and one said to the other, "Listen! somebody is talking to some one here;" whereupon they saw an Eagle flying up and an Owl sitting at the rim of the bank, sleeping. The boys had bows and arrows and one of them put an arrow on his bow, aimed, and shot the Owl through the head, so that the bird tumbled down into the wash. The Eagle, who was flying around above them, was angry and said, "There he was sleeping, and now this happened to him." The two boys carried the Owl home, the other hunters also going home, and the Eagle then lived in his house all alone.

96. THE BEE AND THE ASYA.¹

Halíksai! At Potátukáovi lived the Bee, and at Móngwupcovi lived the Ásya (a species of bird). They were both women and both had children. They were great friends with each other. The Ásya one time was walking around in the peach orchard north of her house and was eating peaches, which she relished very much. One time she was visiting her friend, the Bee, and the latter fed her honey, of which she ate. After she was through eating they conversed together all day. In the evening the Ásya returned to her house, inviting her friend, however, to come and visit her too in the morning, which the Bee promised to do. The next morning the Bee went over to her

¹ Told by Kwáyeshva (Oraibi).

friend's house, but at that time the Bees had no wings. They walked like the hohóyawuu, so that she did not get there very quickly.

The Ásya was living in an opening in a rock, which the Bee entered. The Ásya gave her a seat and told her to be seated, and then fed her peaches, which the Bee ate. "Do you like these peaches?" the Ásya asked. "Yes," she said, "I always eat them. I like them very much; I live on them." "But," the Bee said, "what do you think, shall I make some medicine for the peaches? They are not good," because the peaches at that time were not sweet as they are now; they were sour. "Very well," the Ásya replied, "make some medicine then, and I shall have something that tastes well." Hereupon the Bee put some honey on the peaches, and ever since the peaches are sweet and taste better. The Ásya was very happy and said to the Bee, "I am glad, and I shall give you something too, because you have made my peaches better."

Hereupon she pulled out some of her feathers, made some wings, and attached them to the Bee, saying to her, "Now fly." But the Bee said, "I do not know how it is done." "You just extend your front legs." The Bee did so and moved them, whereupon she could fly, and flew away. Ever since that time the bees can fly.

97. THE GRASSHOPPERS AND THE ORAÍBI MAIDEN.¹

At our village the people were living. At the place where now Shókhungioma and his wife, Síngōsi, are living somebody lived and had a daughter whose name was Awát Mcána. The father had a field west of the village in the valley and often watched that field. He became tired of watching the field alone, and so one time he said to his daughter she should relieve him once; he would go down early and then after breakfast she should come down and take his place. So after breakfast she went down and took her father's place and the latter returned to the village. She was sitting in the kisi (a temporary booth or bower to give shade); all at once she heard some singing at a distance in the hollow, but she did not go there. In the evening she went home. The father thanked her that she had assisted him. "Yes," she said, "to-morrow I am going down again when it is very early." The father asked her whether their corn had already roasting ears. She said yes, she had gone through the corn and had found that the roasting ears were beginning to come out already.

Her father had seen what the girl had believed to be singing children. They were Grasshoppers. So in the morning she went to

¹ Told by Qóyáwaima (Oraíbi).

the field early and stayed there during the day. When the sun was well up it became warm and then she heard the singing again. She thought she would see what it was, and going in a southerly direction she came upon a little wash, and away down in the wash in the shadow of the bank she saw many little beings engaged in a dance and in singing. When she saw them she stopped short, but the Grasshoppers also noticed her and said: "Somebody is standing there"; so they stopped their dancing. The maiden said, "Go on, dance some more," but they hesitated for a little while. She urged them to perform another dance, but they refused to do it. She finally said, "If you dance for me once more you can have one division of our corn-field and eat the corn." They then were willing to dance, bending their front legs like arms, and swinging them lively back and forth, to which they sang the following song:¹

Yayaaaa shaolololo,
 Yayaaaa shaolololo,
 Hotingawi,
 Yayaaaa shaolololo,
 Yayaaaa shaolololo,
 Hotingawi.
 Halatoni halatoni,
 Halatoni halatoni,
 Yamoshkiki yamoshkiki,
 Ruk, ruk, ruk, ruk.

When they were through they said: "Now, let us go," and then they began to emerge from the wash and it was found that they had wings, so they flew to the corn-field and began to devour the corn. The maiden ran after them, and when she saw that they were eating away the corn beyond the limit she had allowed them, she told them they should stop as her father would be angry. When she saw that they would not stop she began to cry and took her blanket and began to beat them. When she found that that would not do any good she left them and ran to the village, arriving there nearly at noon, all in perspiration and nearly out of breath. Her father was just spinning cotton for a ceremonial robe (atóó), for her. "Why did you come home?" her father asked. "Yes," she said, "something is eating our corn," and then she told him all about it. "Ishohí!" he exclaimed, "they are certainly going to eat all of the corn." He at once laid

¹ The meaning of some of the words only is known. The first word is probably derived from "yáyalawa" (damage), referring to the damage done by the Grasshoppers in the corn-field, "yamóshkiki" expresses such ideas as swarming, crowding each other. "ruk" is said to refer to the rubbing of the legs against the wings by the Grasshoppers.

down his spindle and hurried to the field and found that the Grasshoppers had eaten up all the corn. He then grabbed a stick and, knowing where he had seen the Grasshoppers before, and also seeing their tracks in the sand, he followed them.

It seems that on returning they had not been flying, but walking. When he came upon them he found that they were resting and sleeping, as they had filled themselves so full with the corn. He jumped into the wash saying: "Ishohí, you have eaten my corn," and began pounding them with his stick. He killed a great many, but others escaped. He destroyed their houses there entirely, and that is the reason why now the grasshoppers do not all live at one place, but may be found almost anywhere. Hereupon he went home, being sad at heart. When he came home he chided his daughter saying: "Why did you tell them about our corn-field? They are bad." But he added: "I have only you alone, and I shall not be angry at you. That corn will sprout and grow again."

98. HOW THE BEETLES PRODUCED RAIN.¹

In Oraíbi they were living, and at the Hohóyaw village lived the Hohóyawtu (certain black Beetles). It was always hot and the wind was blowing, and it did not rain. As these Beetles drink rain-water they became very thirsty. Some became so thirsty that they died. So their chief said one time: "Let us have a dance and perhaps if we dance it will rain, because if it does not rain we shall all die!" "Very well, we shall have a dance," they said, "and maybe it will rain then, and we shall not die." So one evening they assembled to practice for the dance and their chief made a little song for them. This they were practicing. They practiced a while in the evening, and then they went to sleep.

The next day they were going to have their dance. Early in the morning they got up and their chief made four nakwákwois for them. He deposited the nakwákwois west of their little village, and spoke to the clouds in the San Francisco mountains saying: "We are thirsty here, so you come quickly this way and bring us some water that we may drink and not die." So he returned to their village and they dressed up for the dance. They painted their bodies black, and then they danced. They were in a hurry because they were thirsty.

Their chief began to pray to the clouds in the San Francisco Mountains. "Come this way quickly and bring us water." So they were formed in a line now and one of them acted as leader. By this

¹ Told by Kwáyeshva (Oraíbi).

time a cloud was forming in the mountains. They now sang the following song:

Yookwaa yookwahayaha, Rain, rain.
Ihi, aha, ihi.

As they were singing, the clouds came nearer and it began to rain and thunder, and the water began to fall so that they could now drink. When they had quenched their thirst they were very happy and ran about because they were no longer thirsty.

99. WHY THE ANTS ARE SO THIN.¹

Ishyaoi! East of Tcōokávü lived a great many Ants. One time the chief of the Ants said to them that they were going to have a Kacina initiation in four days. On the fourth day two of the Ants dressed themselves up as Hū Kacinas; one as Angwúshnacomtaka, just the same as is being done to-day when children are initiated into a Kacina society. They dressed up at Korítvi, a short distance north-west of the village. Some of the Ants also made a sand picture on the floor of the kiva; then the Ants began to bring their children that were to be initiated into the kiva.

When the children had all been put in, the Kacina priest of the Ants related the story in the same manner as the Kacina priest now relates it at the Kacina initiation. Four little Kóyemsis then had their performance. One of the Ants was in the meanwhile sitting on a rock outside, and when they were through in the kiva this Ant swung one fore-foot vigorously as a signal for the Kacinas to come. The Kacinas at once came running to the kiva, circled around the kiva several times, and then entered it, taking places opposite the sand picture. They then flogged the little Ant children. They flogged them so hard that they almost cut them through in the middle of their body. When they were through all the Kacinas left the kiva and ran away. And that is the reason why the ants are now so thin in the middle of their bodies, because they were almost cut in two on that occasion.

100. LÁVÖVÖLVIPIKI AND NÓNÖVÖLPIKI.²

Halíksai! In Oraíbi the people were living. A short distance south of the village is a rock called Lákokpi, because a long time ago the women here used to rub out the seeds from a certain grass called

¹ Told by Kwáyeshva (Oraíbi).

² Told by Lománōmtiwa (Oraíbi).

láhu. At this place lived, Lávövölpiki so called after a certain food that was prepared of the seed of this grass. The food consisted of small balls (pövölpiki), which were prepared of the meal of this seed. West of the mesa on which Orafi is situated, and somewhat southwest of the old ruin of Chiróve, used to be a place where a great deal of nõnõ (Sporobolus Wrightii) used to grow. At this place lived Nõnvövölpiki, so called after certain little balls of food prepared of the meal of the nõnõ seed. These two were great friends. One time Nõnvövölpiki visited his friend on the mesa. While they were conversing the two concluded that they wanted to have a dance. West of the mesa, at Howákapchomo, lived the Mice maidens (Homit-mamantu). Lávövölpiki was to fetch these maidens in order to get them to participate in the dance, while his friend was to go to the Kwan kiva to borrow a drum.

Hereupon they started, the one to get the maidens, the other one to get the drum. They were going to perform a Paiute dance. When Nõnvövölpiki came to the Kwan kiva and announced his presence he asked: "Are the Kwákwantus at home?" "Yes," some one replied from the kiva, "come in." Whereupon he entered. "Sit down at the fireplace!" whereupon the visitor seated himself. "I have come to borrow your drum," he said. "Very well," they replied, "take it along." When they had given him the drum he went to his friend at Lákokpi. "Is my friend in?" he asked. "Yes," the latter replied, "come in." So he beat the drum a little and went into the kiva. The Mice maidens were already assembled. So during the night they were all awake practicing their songs and dances.

In the morning they gave to each mána an eagle feather which they tied to their heads as a nákwá, and each mána put a red dot on each cheek. They then went out and performed their dance. While they danced they sang the following song:

Cay! cay! awatcahi—na.
 Cay! cay! awatcahi—na.
 Impu naroo tūkava.
 Ao-ao-ao-ao iyahi—na.

While they were dancing the Póokongs (Póokónghoya and Bálóon-gawhoya) were hunting. They came to the place where these were dancing. "Ah, here are the little Mice," they said, whereupon each one of them shot and killed one of the Mice. Seeing the marks on their cheeks they said, "Ah, they are spotted." Hereupon Póokong hoyá saw the Nõnvövölpiki and said, "Ah, here is a Nõnvövölpiki. Oh (Alí)! I shall devour it," whereupon he devoured the Nõnvövöl-

piki. His younger brother hereupon saw the Lávövölvipiki and said, "Ah, and here is a Lávövölvipiki, I shall devour it," which he did. That ended the dance.

101. THE DESTRUCTION OF PIVÁNHONĀPI.¹

A long time ago there lived some people north of Oraíbi close to the north of the place where the Oraíbi at present dry their peaches. They were called Yáyaponchatu. There was only one village of them, probably only a small one. The villages of PivánhonĀpi, about four miles northwest of Oraíbi, and Húckovi, about two miles northwest of Oraíbi, which have been in ruins long ago, were then, too, still inhabited. The people in PivánhonĀpi seemed to have been very much degenerated. The village chief of that village was much worried over it, especially over the fact that the women of that village would even participate in the games of chance, especially that of totólocpi, in the kivas; even the chief's wife was no exception. It is stated that she would even neglect her children when she was gambling in the kivas. Sometimes he would say to her, in order to get her out of the kiva, that she should go and nurse their little child that was crying outside. The chief finally became concerned and angry over the condition of affairs to such a degree that he decided to adopt severe measures. So he went to the village of the Yáyaponchatu, who were known to have special influence over and with storms and fire, and who, in fact, were looked upon as being in league with supernatural forces. "I have come to you," he said. "For what purpose?" they asked him. "My people," he said, "are dark hearted; they are bad. They will not listen to me. The women are gambling to such an extent that they are even neglecting their duties and their children. I want you to punish my people." They said that he should choose the element with which they were to exercise judgment, either the fire or the storm. He chose the fire and went home, telling them, however, that in four days they were going to have a dance in his village, and invited them to participate in the celebration. On his way home he stopped at the village of Húckovi, telling his friend, the chief of this village, to come and see him in the evening and to bring his friend, his assistant, whose name is not known, with him. When meeting in the evening, in the house of the chief of PivánhonĀpi, the latter told his two friends all about the matter, also that in four days they were going to have a dance in his village and inviting them also to come and take part in the dance, which they promised to do. So

¹ Told by Qoyáwaima (Oraíbi)

these three people were the only ones in possession of the secret. On the fourth day they had a series of dances. During the day the different kind of Katsina were dancing at each dance, and leaving the village when they had completed their performances. The Yáyaponchatu people performed the last dance. They were masked like the Hóhe Katsina of the present day, their bodies, however, being decorated like certain personages that appear at the Soyál ceremonies at present, taking from the kiva in which the ceremonies were performed certain prayer-offerings, which they deposited at a large spring west of the village. The Yáyaponchatu were sprinkled with corn-meal the same as all the other Katsinas, whereupon they performed their dance, and while they were dancing they sang the following ominous song, alluding to the judgment that was to befall them:

Ahaha, Ihihi
 Hiayiayiayhaaa
 Hiayiayiayhaa
 Pai núvūpi yepée.
 Why, at last here
 Uni uh kiyu
 You your houses
 Palaomawuy akwa
 Red cloud with
 Nöömiltiqöo
 When enveloped
 Hakami yang
 Somewhere over there
 Pamöci conako
 The mist through
 Naiikwilmuyionihüi
 Carrying one another
 Kiihkiihki nawitaha
 Villages along
 Ahaha, Ihihi.

Some of the spectators, watching the dances from the house-tops, when they heard the song became somewhat alarmed and began to think and talk of the matter. Nobody, of course, fully understood the meaning of the song and of the presence of these strange neighbors. Four of these last named dancers carried certain prayer-offerings the same as are now being deposited during the Soyál ceremony by the aforesaid messengers. These prayer-offerings consisted of sacred meal piled up in small trays. Into these trays are placed a number of little

husk packets, which are supposed to contain sacred meal mixed with honey. These little packets are fastened to nakwákwois. But the prayer-offerings carried by the four dancers on that occasion also had a little spark of fire over each one of these packets. At the conclusion of the dance one of these was handed to the village chief of Pivánhonkapi, the other to the village chief of Húckovi, the third to the latter's assistant and friend, and the fourth was retained by the leader of these last named dancers.

Late in the evening the chief from Húckovi and his friend came to the chief of Pivánhonkapi and all three smoked over the prayer-offerings which they had received from the Yáyaponchatu. Then the chief from Húckovi sent his friend with one of them to the San Francisco Mountains, which are situated about ninety miles to the south-west, to deposit the same there among the trees and high grass. The other two the two chiefs kept, each one hiding his one away in some lower room in his house. Tradition does not mention what the chief of the Yáyaponchatu did with his prayer-offering, beyond the fact that he took it home with him. This was during the night following the dance. The next night the women and some of the men again assembled in the kivas to gamble. Some of the men, however, did not participate. They all at once noticed a light in the San Francisco Mountains and remarked about it, mentioning it also to those in the kiva. The latter ridiculed them, and took no notice of it. The next night the same thing was repeated, only the fire in the mountains appeared to be larger. Those who were outside of the kiva, looking on and watching the gambling, again mentioned the fact to the others, but the latter again showed themselves skeptical. During the day also they had observed smoke at the same place, without, however, taking special notice of it. During the third night the fire became larger, and those who noticed it became somewhat alarmed, but their remarks upon the fact again met deaf ears. On the following day the smoke arising from the San Francisco Mountains seemed to be threatening, and those few that were considered the better class of the people became alarmed. During the fourth night the people again continued their gambling and carousing, those outside watching with great alarm the fire on the San Francisco Mountains, which now began to spread itself towards the Hopi villages. They told the people so and asked them to come out of the kiva and see for themselves. The latter again laughed at them saying: "You only want us to stop our playing. We do not believe what you say." At short intervals their attention was drawn to the approaching fire with more persistence and in more urgent language, but without avail.

Finally one of the players came out of the kiva to see for himself, and when he saw the air full of smoke and the fire rolling towards the villages, he cried out in despair to those in the kiva that the reports about the approaching disaster were only too true. When the latter also saw the smoke they rushed out of the kiva and to their houses, trying to gather some of their effects before fleeing. But the fire was now upon them and most of those who had procrastinated were either suffocated or burned to death. Only a very few escaped from the two villages. These, it is said, left that part of the country. They lived at certain places for a little while and then moved on. It is said that some of the small ruins in these parts of the country mark the sites of the temporary houses of these former inhabitants of Pivánhonkapi and Húckovi.

The village chief of Oraibi, when becoming aware of the approaching danger, became very much worried. "My children are dear to me," he said, "and I do not want to have them destroyed." So he quickly proceeded to the house of Spider Woman, which is situated south of the village, half-way down the mesa. She advised him to at once make two arrows, using on the shafts the feathers of the blue-bird and wurñawuu. This he did. When he was done he sent out a messenger with one arrow, instructing him to thrust it into the ground west of the village at the foot of the mesa. The other one he took to the shrine of Achámali, north of the village, where he thrust it into the ground in front of the shrine. Spider Woman then wove a network of web between the two arrows which she moistened with water. When the fire reached this protecting network of moist spider-web its force was broken and the village of Oraibi saved from destruction.

102. THE DESTRUCTION OF SIKYÁTKI.¹

Halíksai! A long time ago the people were living in Wálpi, but not on top of the mesa. The village was then west of the mesa where there are now the ruins. The people at Sikyátki were also living. One time the Racer Kacinas from Sikyátki came over to Wálpi to have a race. During the race one of the Wálpi men cut off the hair knot of the Hómsontaka Kacina, instead of cutting off just a small portion of the side lock, as is usually done. This made the Kacina very angry. He returned to Sikyátki and then for some time he practiced running. When he had become very strong he made up his mind that he was going to take revenge on the one who had cut

¹ Told by Sikáhpiki (Shupáulavi).

his hair. One time the Wálpi came over also to have a race at Sikyátki. The young man whose hair had been cut was still angry. He took a knife and then went up on the bluff opposite Sikyátki, where he waited.

When the dance was in progress he went down and entered the plaza. He wore the mask of the Hómsontaka Kacina. Four clowns performed in connection with the Kacina dance. These saw him first and said: "Here a Kacina is coming." "Yes," he said, "we want to race." "Very well," they said. So he raced with them and caught every one of them, cutting a small portion of their side locks off. When they were through with the racing he kept looking through the crowd of people. Soon he detected on top of a house a maiden who had her hair whorls done up nicely. He recognized her as a sister of the one who had cut his hair, and he was determined to take revenge on her. When the clowns noticed it they said: "There he has found a friend."

Hereupon he dashed away and ran up the ladder to the top of the house where the maiden was standing with another maiden. The people dispersed as he came upon the roof. He rushed to the place where the two maidens were standing. They rushed down the ladder and entered a house. He followed them and grabbed the sister of his enemy, taking hold of her hair whorls and, jerking a knife from his belt, he cut off her head. He took hold of one of her hair whorls and rushed out, swinging the head where all the people could see it. Hereupon he ran away. The people followed him but could not overtake him. They rushed up the mesa and the dance broke up immediately.

When the Kacina had reached the top of the mesa he turned back and again waved the head to his pursuers. They were very angry. He turned and went to the village again by another trail, still carrying the head in his hand. The people of the two villages quarreled severely, but the Wálpi people withdrew to their village. There was, however, constant wrangling and fighting going on between the two villages after that. The people of Sikyátki, it seems, were very wicked. They were especially wicked towards the women and maidens, and as they did not even spare the chief's wife, he got very angry and was determined to take revenge upon his own people. He agreed with the chief of Wálpi that when his people would be planting for the chief in the valley, the Wálpi should come to the village and destroy it. So when the Wálpi heard the announcement that the Sikyátki people were going to plant the fields of their chief they made ready.

They went on top of the mesa and watched. Many of them had balls of pitch with them that they had procured from the woods. When the Sikyátki people were out in the fields they rushed upon the village where they found only some women and children. These they killed. They then rubbed the pitch on the walls of the houses and set the houses on fire, thus destroying the village. When the people who were planting saw the smoke rise from the village, they at once realized what had happened. They rushed to their village but had only their planting sticks with them. The Wálpi, before setting fire to the houses, had secured the bows, arrows, and tomahawks so that they were well armed when they met the people of Sikyátki, and in a short time had killed them all, including the chief who had been the instigator of the revenge. Thus Sikyátki was destroyed and has ever since been in ruins. It came so suddenly that even now charred corn is constantly found in the ruins.

103. THE DESTRUCTION OF AOÁTOVI.¹

Halíksai! A long time ago the people were living in Aoátovi. In Shongópavi, Mishóngnovi, and Wálpi they were then not yet living on top of the mesa, but at the places where there are now the ruins of those villages. In Oraibi they were living where the village now stands. The villages of Sichómovi and Háno were then not existing. They were erected when the Wálpi moved on the mesa. The people at Aoátovi had a great many ponies so that the men hunted on ponies. They had strong hearts. When they were hunting they were full of hilarity.

Thus they were living there. They had not any cattle yet, but they lived on game and on sheep, of which they had some at that time at Aoátivi. One time they were going on a hunting expedition again, but this time the maidens of the village participated in the hunt. They were, however, not on horseback as the young men were. At about noon they had gone as far as they wanted to go, and returned. When they had found a rabbit it was placed on the ground and the maidens raced for it, and whoever won the race received the rabbit, which she handed to either her father or her brother who was present, who then tied it up and carried it home in the evening.

The daughter of the village chief, a very pretty maiden, who had big hair whorls, was also among the hunters, and as the hunting party was returning in the afternoon one of the young men in chasing a rabbit on his pony, dashed over this maiden and killed her.

¹ Told by Tangakhoyoma (Oraibi).

Her father, the village chief, became very angry. His heart became very bad about that, and he was thinking about it very deeply. The men at the village had been bad for some time and the chief determined that he would take revenge. He made up his mind that the village should be rased to the ground so that grass should grow there. This he was thinking in his heart while he was angry.

The chase was broken up and the people went home mourning. The chief said that he was not angry, but he said that with his lips only, and in his heart he was angry and planned a punishment. One night when all were fast asleep he proceeded to Shongópavi and entered the village chief's house, because at that time the people did not lock their doors. The village chief was fast asleep, but the visitor touched his head and waked him up. The village chief of Shongópavi arose and built a fire. They each took a seat opposite the fireplace. The chief of Aoátovi filled his pipe, which he had brought with him, with tobacco that he had also brought, lit the pipe, smoked, and handed it to his friend, the Shongópavi chief, who also smoked. When the pipe was empty, the latter handed it back to the Aoátovi chief who cleaned it out and laid it down. "Now then, why have you come?" the Shongópavi chief asked. "You certainly go about in this way for some reason." "Yes," the visitor replied, "there in my village my children (people) are bad. They have bad hearts. They will not listen to my talk, they will not do what I tell them to do, and when some time ago we had a hunt they rode over my daughter and killed her. I have put her away but I am angry at that. Now then, my village shall be rased to the ground. It shall be turned to sand and grass shall grow there." "So that is why you are going about here," said the Shongópavi chief. "Yes, that is why I have come here. I am very angry and that is why I have come to you here. So you must instruct your strong men to practice their strength in running and racing so that they become strong. In four days I shall return again." Having said this he returned home.

The people in the village had no suspicion of what was going on. The chief kept the matter strictly to himself. In the night of the fourth day he went again to Shongópavi. The chief of Shongópavi, expecting his friend, had retired for the night, but had not gone to sleep, so when he heard his friend come he got up and built a fire. They sat down again, smoked, and he again asked his visitor why he had come. "Yes," he said, "you remember what I told you and that I requested you to prepare your strong men. Are they willing?" "Yes," the Shongópavi chief replied, "they are willing and are practicing." "Very well," the other one said, "now on the third day

from now you must dress up and get ready. They must get ready to have a Katcina race with my young men. Four of your men shall dress up as Katcinas." Hereupon he returned to his village.

The young men again practiced for three days and then they prepared for the Katcina race. Their mothers cooked tûhpāvu (steamed sweet corn-ears), and the next morning four of the young men proceeded to Aoátovi, taking the presents with them. One was dressed as Hómsona,¹ the second as a Chilítoshmoktaka,² the third as an Angwúshngöntaka,³ and the fourth as a Sikápkku.⁴ When the Katcinas came to Aoátovi they entered the plaza, which was very much like the one in Shongópavi at the present day. In the center was a shrine. They laid down their sweet corn on the ground and waited. The Katcina chief of the village cried out: "Now then, you young men come here. These Katcinas have come here to have a race with you. They have come to you." The men of the village now crowded into the plaza and the race commenced. The presents which the Katcinas had brought were decreasing. Sometimes the Katcinas won the race, at other times the others won. When there was only one bunch of corn ears left, one of the Aoátovi young men placed it aside, saying, that he was going to win it. The Hómsona Katcina challenged him to a race, so the two raced, but the Katcina remained way behind. When the young man who had outrun the Katcina by far, returned, the Hómsona grabbed him by the hair, threw him down on his back, sat on his body, jerked out his knife, of which every Hómsona Katcina carried one to cut the loser's hair, thrust the knife into his throat and cut it. Having done this the Hómsona ran towards the other Katcinas where also the Katcina chief of the village was standing with his corn meal and nakwákwoosis, which he was to hang to the Katcinas prior to their departure. But the Hómsona, as soon as he had arrived, motioned to the other Katcinas to run, whereupon they left the village without waiting for the prayer-offerings.

When the people saw that the young man who had raced with the Katcina did not return they were suspicious that something had happened. "Oh!" they said, "that young man is not returning and here these Katcinas are running away. He probably has hurt that young man." Hereupon they rushed to the end of the village where the murder had occurred. Here they found that the young

¹ The-One-With-The-Hair-Tied-Up.

² The-One-With-The-Ground-Spanish-Pepper-Wrapped-Up.

³ The-One-With-The-Crow-Feathers-Around-The-Neck.

⁴ The-One-With-The-Yellow-Painted-Face.

man had been killed. "Why, he has been killed," they called back, "let us follow them and let us kill them." Hereupon the men and the youths of the village ran after their bows and arrows, thrust them behind their belts and rushed after the Katcinas. Those who could get some ponies got them and followed the Katcinas on their ponies.

The Katcinas had in the meanwhile descended the mesa and were running westward, one after the other, along the trail. When they were about south of Wálpi they were beginning to become tired and ran somewhat slower. At a bluff called Hūkátwi, the Hómsona fell somewhat behind. By this time those men of Aoátovi who were on horseback had overtaken them and at once surrounded the Hómsona. They killed the Katcina, shooting him with their bows and arrows. Hereupon they followed the others, and at the foot of the incline they overtook the Chilítoshmoktaka, whom they also surrounded and killed. There were now two left. In the valley south-east of Mishógnovi they overtook the Angwúshngöntaka, surrounded and killed him. There was only the Sikápkú left now. When he had arrived at the wash he jerked off his mask, looked back and saw that his pursuers were not very far away. He discharmed himself by swinging the mask in front of himself four times. He then placed the mask on top of a brush, jumped into the wash and ran out of it on the other side. The two chiefs had arranged that those of the Katcinas who would go through the wash before the pursuers should overtake them should not be killed, but the Shongópavi chief had agreed, that if they overtook any of his four Katcinas before they had crossed the wash, they might kill them, and the Aoátovi chief had instructed his people to that effect before they left the village to pursue the Katcinas. Hence, when the pursuers came upon the mask that was hanging on the brush, they said: "He has crossed the wash, we shall not follow him, but we shall return." Hereupon they returned.

When the Katcina arrived at Shongópavi the chief said: "Thanks, that you have come back, that you have been left. I shall see you living here. Be it then that way, that the others have been killed." Hereupon the chief of Aoátovi was thinking over this matter, and during the night he again went to Shongópavi, just as the sorcerers (Pópwaktu) always go about in the night. The Shongópavi chief was expecting him and, while he had retired, he had not gone to sleep. He at once got up, built a fire, and again asked: "What have you come for?" "Yes," the Aoátovi chief replied, "I have forfeited my people. We have killed your Katcinas so I give you my people, I give you all my people. In four days you come and get my people. The

women and the maidens you take, but the men and the old women you may kill." The Shongópavi chief hung his head and meditated very seriously. Finally he raised his head and said: "No, I do not want that, I shall not do that. My Katcinas went over there to race and they killed one of your handsome young men. You followed them and you killed three of my Katcinas. We are even now. I shall not go and kill others, I shall not go and bring any one here to my village. No, I do not want that." The Aoátovi chief then also hung his head and reflected. He finally said: "Very well, Oh! so you do not want to make me glad. You do not want my people. I want my village to be rased to the ground, but you will not. Very well, then, be it that way." Hereupon he got up and left, returning to his village.

When he arrived there he again thought over the matter. In the night he went to Oraíbi, entered the chief's house, shook him, and awoke him. The chief got up, and built a fire. They smoked together, and then he related the same story to the Oraíbi chief that he had told to the Shongópavi chief. He added that he had requested the Shongópavi chief to destroy his people but he had refused to do so, and hence he had now come to him. "Now, what do you think about it?" he asked. "So that is why you are going about," the Oraíbi chief said, "so that is what you have planned. It is with you. If your children (people) are not dear to you, and if you really want your village destroyed, I shall be willing to assist you, and nothing shall then be done to my people. But if your children are dear to you, if you value them, and if your village is dear to you, I shall not want to do that because my people might then be destroyed also. So it remains with you to say about it." "No, my people are not dear to me," the other chief replied, "I want my village to be destroyed and leveled to the ground so that grass shall grow there, and nothing shall happen to your people. That is the reason why I have come here and have told you this."

"Very well," the Oraíbi chief said, "then I am willing to do it." "All right," the Aoátovi chief replied, "thanks, thanks, now I am happy that you are willing. Thank you! Here I have brought you these, my people," whereupon he produced two small clay figures, which he held in his hand, one representing the males, the other the females of his village. "You select one of these," he said, "whichever you select you shall have, and the others shall be left for the other villages." "Very well," the Oraíbi chief said, and selected the figure representing the females. "Thank you, that you have brought these to me and that they are not dear to you. Thank you." "Very

well," the Aoátovi chief said, "these you shall have, and the others the other villages shall have." When that was decided the Aoátovi chief said, "Now, for four days you must make bows and arrows and get ready, and you invite the people at the other villages, and then on the fifth day you must come and kill us." Hereupon he returned home to his village.

The next day the Oraíbi chief called his warrior chiefs and told them what the Aoátovi chief wanted of them, instructing them that he should tell his other people of the village to prepare their bows and arrows. This he did, and so the people made bows and arrows and shields during the four days. Three of his nephews he sent to Wálpi, Mishónognovi, and Shongópavi to tell those people about the request of the Aoátovi chief, and that they should get ready to participate in the destruction of that village. Shupaúlavi did not at that time exist. The chiefs of the different villages declared themselves willing to take part in the expedition, only the chief of Shongópavi said to his people: "Now, this is the request that has been made upon us. Now, if any of you that are wicked and bad, want to take part in that, be it so, but I do not want that. I do not want to get their people to live with us here. They may spoil us. We want to live here alone. I do not want to take part in it."

So on the fourth day the Oraíbi chief said that some of them should go to Wálpi, invite them, and then proceed with them towards Aoátovi; some of them would go by way of Shongópavi and Mishónognovi, and then meet the others near Aoátovi. Thus they parted in two parties. The party from Oraíbi that went to Shongópavi entered the village and separated, the different clans looking up their clan relatives with whom they ate a meal. They then asked them to join them, saying that they should take part, and they wanted to go to Aoátovi because the chief there wanted them to destroy the village, and no one should remain behind. They all declared themselves willing to take part asking them where they were going first, and when the Oraíbi told them that they were going to Mishónognovi yet, they said that they should just go on ahead, and in the meanwhile they would dress up and get ready and follow them.

Hereupon the Oraíbi proceeded to Mishónognovi where they again scattered into the different houses, inviting their clan relatives to join them. They were at once willing to do so, and taking their bows and arrows, and wrapping a blanket around them they were ready to start. The Oraíbi kept looking towards Shongópavi, but nobody came and they suspected that the Shongópavi had deceived

them. The party that had gone to Wálpi direct had in the meanwhile arrived there and found the Wálpi willing to join them. The two parties then met towards evening, south of Húkátwi, where they conversed together about the matter until the sun went down. They then moved towards Aoátovi where they arrived at the foot of the mesa when it had become quite dark. Here they again rested.

While they were smoking here, the chief of Aoátovi and his wife came down to them, each one carrying a large bundle of p̄ski, which they gave to the people, and which the latter ate. After they had eaten, the Aoátovi chief said to them: "Thank you that so many of you have come. Thank you that you have done as I want it, and have come to destroy us here. You stay here during the night, and then when it begins to dawn you go up and hide under a bluff," which he pointed out to them, "and when the sun rises my son will sit on top of my house and then you must watch him. When he rises and goes down from my house the men will all have gone into their kivas and then you must rush upon the mesa and separate at the different kivas and kill the men there. The Oraíbi chief shall then select those women and maidens that he wants to take along, and then the rest of the villages shall take those that they want." Hereupon the chief and his wife left and returned to the village.

The raiders did as they had been told do to. The village chief, who was a powáka, had bewitched his son and probably others, so that while they knew about the plan of the chief they were in harmony with it and willing that the chief's wish should be carried out. For that reason also, almost all the men assembled in the kivas. Those who suspected something were so much under the wicked influence and charm of the chief that they were drawn into the impending danger. When the chief's son had given the raiders the signal agreed upon, the latter rushed into the village, surrounded the kivas, pulled up the ladders, and threw the many bundles of fire-wood that were lying at the different kivas, into the kivas. When the men in the kivas looked up they saw arrows pointed and shot at them, but as they had no weapons with them they were helpless. Some of the men rushed into the houses where they found much Spanish pepper, of which the Aoátovi people, who had plenty of water, raised a great deal. The men then threw firebrands into the kivas, and when the wood and the roofs of the kivas were set on fire they threw the pepper into the fire, the smoke of which caused the men to cough vehemently and many of them smothered to death.

While this was going on the people of Mishóngnovi and Wálpi rushed into the houses and took all the younger women and maidens,

and the children that they wanted to take, and moved off with them, not waiting for the Oraíbi who were to have the first opportunity to select their prisoners. So the Oraíbi only got a very few. The older women were killed. The chief of Aoátovi and his son were both destroyed with the others in the kivas. The village was not destroyed, but as soon as the raiders had taken such prisoners as they wanted to take and had killed the others and probably took some of the spoils of the houses, they returned. At a place between Wálpi and Mishóngnovi called Skeleton Mound (Máschomo), they halted. The Oraíbi now showed their dissatisfaction and said to the others: "This is not the way the chief told us that it should be. We should select our prisoners first. You have taken what belonged to us. This here was to be ours; that there was to be ours; and this was to be ours; and you have taken them. Now you give to us what belongs to us, as the chief of Aoátovi told us." Thus they spoke to them.

But the Mishóngnovi and Wálpi refused to give up the women and maidens. "We have captured them, we have taken them," they said, "and by that they became ours. We shall not give them to you." Hereupon the Oraíbi chief said: "Very well, then these are mine. They were given to me," and hereupon he called upon his people to take them. "Let us kill them," he said, "and then they will belong to nobody, and there will be no wrangle about them." Hereupon the Oraíbi grabbed a great many of them, whereupon the women and maidens who were thus taken cried and begged to be allowed to go along. "Do not kill us," they implored them, "we shall go with you." Many of the younger and prettier ones about whom the quarrel had taken place were killed. Some, however, pitied their victims and these as well as others about whom there was no contention were taken to the different villages. That is the reason why in Oraíbi, Mishóngnovi, and Wálpi so many of the Aoátovi people may be found to the present day.

In Oraíbi the following clans are represented from those people: the Sand clan, the Rabbit clan, the Coyote clan, and the Butterfly clan. Of the latter, however, only one woman is left. There are in Oraíbi two different kinds of all of these clans except the Sand clan, all of which are probably the Aoátovi people, while those of the other clans have come from different directions. The Aoátovi people introduced in Oraíbi the Oáqöl cult, which is the latest cult introduced in Oraíbi. The same cult was also introduced by them in Mishóngnovi and Wálpi. At every Soyál ceremony these clans place their báhos at a separate place at the edge of the mesa for their dead ancestors.

104. THE DESTRUCTION OF AOÁTOVI.¹

Aliksai! At Aoátovi they were living. The village chief had some fine nice fields there. North of the village were two springs. The village chief also had a son, but all the maidens of the village were afraid of this youth and refused to marry him. He was a great hunter and always went hunting. So one time he again led a hunting expedition. They went south-west of the village, away off, where they assembled at a certain place. They had built their fire. Some of the maidens of the village took part in the hunt. They then formed two parties, and these spread out to form a circle. There were a great many rabbits and they killed a great many. A large hawk took part in the hunt too. He would swoop down on the rabbits and kill them. This he did for the village chief's son, so that when they went home the village chief had a great deal of game to carry home. When the sun was low they arrived at the spring close to Aoátovi. Here they drank and then they went up to the village. On the way up they ate many peaches and watermelons that were growing close to the mesa. The peaches were just beginning to get ripe.

The village chief's son not having anything to carry, ran ahead to the village, wrapped up in his blanket, and seated himself on top of a house and watched for the hunters to come up. When they assembled in the village he came down and met his father in the house. Here they ate supper. When they were through his sister removed the remnants. The father then smoked on the game, whereupon the son addressed his father and said: "My father, I am unhappy here, and now our children (people) they shall be happy here only this long too. Let us do something to them. You go to Toríva tomorrow morning." "Is that so?" the father said. "Yes," the son replied.

So early in the morning the village chief repaired to the village of Háno, where he met the chief of that village. "Why have you come?" the latter said. "Yes," the visitor replied, "my son spoke to me something not good last night, and I have come to tell you about it. The maidens of our village refuse to marry him. They run away from him and so we want you to come and fetch our people. You notify the other villages and then you come sometime and bring powder of Spanish pepper with you, and then when they are all in their kiva you give them that pepper." Hereupon the village chief returned to his home. The chief of Háno went to inform the inhab-

¹ Told by Kúhkuima (Shupaúlavi).

itants of Sitchomovi, and of Wálpi, both of which villages were then situated north of the mesa where there are now some ruins. He told them that the next night they should get ready for the expedition.

So the next evening the people of the three villages came out, went down the mesa and repaired to the village of Aoátovi, where they camped at the spring north of the village at the foot of the mesa. There was a great storm raging at that time. So in the evening they ascended the mesa. The men were still in their different kivas eating their evening meals. The enemies drew out the ladders from the kivas so that the men could not come out. They then gathered the women and children, and while some of the raiders drove them off in little bunches and parties, others threw firebrands into the kivas and destroyed the men. The captives were taken to the villages and distributed there where they remained.

105. HOW AN ORAÍBI CHIEF PUNISHED HIS PEOPLE.¹

A long time ago the people were living in Oraíbi. They were also living in Wálpi which, however, then was not on top of the mesa, but somewhat farther down towards the north-west. One time the children (people) of the chief in Oraíbi were very bad and the chief concluded that he would punish them. So he went over to the warrior chief in Wálpi. He sat down and they first smoked, then the warrior chief asked him what his object in coming was. "Yes," he said, "my children are very bad and I have come to see what you think about it. After some days we will come by here to attack Wálpi. You must then be ready and come to meet us in the valley, and when my children return and run, you must kill them, but those who pass the rock that is standing south of Ponótoika, they shall remain unmolested."

The warrior chief of Wálpi agreed to this, on the condition that the Oraíbi chiefs would not ask for any of the lives of the Wálpi. To this he agreed. So the Oraíbi chief returned and told his people that in four days they would make a raid on Wálpi and try especially to steal some maidens. They were willing, and so during the night after the third day proceeded towards Wálpi. Early in the morning they approached the village, but the Wálpi were ready. They descended from their village well armed, and, sounding the war yell, rushed upon the Oraíbi.

One of the Wálpi young men had a very large, fierce dog. This dog rushed ahead and bit a great many of the Oraíbi in the leg, thus

¹ Told by Sikahpiki (Shupaúlavi).

disabling them. The Oraíbi had been so thoroughly surprised that they got frightened and fled when the Wálpi rushed upon them. The latter now chased the fleeing Oraíbi and killed a great many. The big dog also disabled and killed a number of them. Only a few passed the rock mentioned above. On account of this battle, in which that dog killed so many Oraíbi, a dog is engraved on that rock and it is called the dog mark (Pókvāita).

This is the way chiefs often punished their children (people) when they became "bewitched." That is one reason why there are so very many ruins all over the country. Many people were killed in that way because their chiefs became angry and invited some chief or inhabitant from other villages to destroy their people.

106. A KATCINA RACE CONTEST BETWEEN THE WÁLPI AND THE ORAÍBI.¹

Halíksai! In Wálpi the people were living, but at the place where the old village stood before the people had moved on the mesa. And in Oraíbi the people were also living. The Wálpi always had races west of the village in the valley for practice. When they had become strong, they said: "Let us go to Oraíbi and race there, because they are not strong and nimble." One time they had a Katcina race in Wálpi again, as they used to have frequently. One of the Oraíbi youths who had a friend in Wálpi went to visit his friend on that day, though he had not heard about there being a race there. As the Katcinas were coming towards evening his friend said to the Oraíbi youth, that he should stay all night and see the Katcinas, and then go home in the morning. So the Oraíbi youth remained for the Katcina race.

They did not come until towards evening. When they had arrived on the plaza the Kóyemsis challenged the young men of the village to come and race with the Katcinas. The Oraíbi youth enjoyed seeing the race, but he was somewhat timid and afraid to participate in the race. When the race was over the young men of the village had long races yet down in the valley, but they said to one another, that no one should tell the Oraíbi youth that they intended to go there and race with the Oraíbi. In the evening, however, the friend of this young man told him that the Wálpi had been practicing and that they intended to come to Oraíbi and race with the Oraíbi youths. He added that they should also practice in Oraíbi for this coming contest, and said that these Wálpi were braggarts

¹ Told by Kwáyeshva (Oraíbi).

and not so strong as they said they were. When he had told him this they retired for the night.

Early the next morning, before he had eaten a morning meal, the Oraíbi youth returned to his village, running very fast. When he arrived there he told the crier to make an announcement. The latter announced that the youths of the village should assemble on the plaza, as a certain youth had something to communicate to them. Hereupon the young men assembled on the plaza and asked the young man what he had to tell them. He said that he had been in Wálpi, that they had Kacina races there and practiced running, and that they were going to come over here to race with them, so they should now go and practice running and thus become strong. "Let us race here north of the village," he added. "They were going to come here without informing us, but my friend there told me about it."

So they assembled at Hohóyahki, north of the village, and there had two races. "Let us stop now," they said to each other; "if we race too long one gets tired and does not recover from his fatigue." Thus they practiced for four days. On the fifth day the Wálpi came. They did not know, however, that the Oraíbi had heard about their coming. When the Wálpi arrived at the spring *Ķeqóchmovi*, east of Oraíbi, where there were then no houses, they dressed up at that spring so that the Oraíbi should not find out so soon, but the Oraíbi had noticed them. When they had dressed up they ran towards the village, following a trail straight up towards the *Kacínkihu Kuwáwaima*. Here they gathered and stopped for a little while and then ran towards the village.

The people of the village, though they had known of their coming, acted as if they had not seen them. Two of the Kacinas were *Kóyemsis* who carried gifts in the form of *comíviki*, roasted sweet corn ears, etc. When they had arrived at the plaza one of the older Oraíbi went to them and asked: "Have you come? Have you arrived?" "Yes," the *Kóyemsis* replied. "On what account did you come?" they were asked. "Yes," the *Kóyemsis* said, "we have come to contend with your young men in a race." Hereupon the old man asked the Oraíbi youths to descend from the houses and race with these Kacinas. Immediately a large number of the young men came down, laid off their clothes, and raced with the Kacinas. As so many entered the race the Kacinas were soon tired. They did not capture one Oraíbi racer, did not even get near enough to strike him with their yucca leaf whips.

When they were through racing they had not caught a single

Oraíbi youth, and the Oraíbi had won from them all the presents. The Kacinas were very tired. The man who had received them on the plaza gave them at least some prayer-meal, whereupon they returned to the Kacina house south of the village, where they laid off their costumes. They then again met the Oraíbi men to race with them west of the village. "You have beaten us," they said to the Oraíbi, "if we do not win in this race then we shall indeed be very much dejected." They then descended from the village on the west side, ran towards Múmúshvavi, from there south-westward, then south around the mesa point, and ascended the mesa from the east side, thus describing a very large circle.

The Wálpi again could not overtake the Oraíbi and when they got to Kēqóchmovi, the Wálpi were very tired and gave up the race. The two Kóyemsi who were a little older than the others and were not quite so tired went up to the Kacina house and got the costumes of the Wálpi, whereupon the Wálpi all returned, very much in despair. They went very slowly and were very quiet. "The Oraíbi," they said among themselves, "are very strong." It was early in the morning when one after the other arrived at Wálpi, some of them being so tired that they had fallen far behind. They agreed that they should not go and race with the Oraíbi again.

107. THE LAST FIGHT WITH THE NAVAHO.¹

The Navaho had repeatedly raided the other villages, though the Oraíbi had never had a real encounter with that warlike tribe, by which they were surrounded, but they did not allow themselves to be lulled into a false safety. They kept their bows in order, their quivers full of arrows, and did not forget to constantly practice shooting. One day while a number of the men had been practicing with their bows and arrows on the west side of the village, at the foot of the mesa, where they had filled several sand piles with arrows, the news was called down to them from the edge of the mesa that a large cloud of dust was seen in one of the wooded canyons towards the north-east, and that it looked as if a great many people were approaching the village. It was towards evening. The men gathered up their bows and arrows and hastened to the village. Here the roofs were covered with expectant people, whose faces were turned towards the approaching dust cloud about six miles towards the north-east. It soon became clear to all that an expedition was undertaken against the village of Oraíbi on the part of the Navaho. Suddenly the Hopi

¹ Told by Qōyáwaima (Oraíbi).

noticed that the approaching enemy halted and evidently had struck camp for the night. A great many camp-fires were soon seen at the place where they camped. These were kept up all night. The greatest excitement prevailed in the village. The different clans were invited to assemble in the ancestral homes of their respective clans, where councils were being held during the greater part of the night, as to what was to be done to meet the approaching danger. After these councils were over the village crier invited all the people to the public plaza of the village. Firewood was being brought together and a large fire was kept up in the center of the plaza. The situation was discussed in all its aspects. People encouraged one another. Those who were expected to set out as warriors were especially encouraged; they were told that they should be careful of their lives and that any plunder that might be found on the enemies, such as weapons, clothing, etc., should be owned by whomsoever succeeded in taking it. All narratives about this event agree in this fact, that a number of Hopi, who either were entirely discouraged from the beginning or saw no hope of their gaining the victory, and who perhaps acted as traitors, went to the Navaho during the night. They took with them such presents as buckskins, blankets, different articles of clothing, etc. Arriving at the Navaho camp each one approached some Navaho warrior and told him: "I want you to kill me to-morrow in the battle." "What will be the price for it?" he was asked by the Navaho warrior. "This," the Hopi answered, and handed him the present that he had brought. Hereupon the Navaho warrior would puncture the foot of the Hopi, near the ankle, over a pot that had been put into the ground, and the blood thus extracted would be allowed to run into the pot. The loss of blood so weakened the Hopi warriors that they could only walk slowly on the next day and were easily singled out by the Navaho. These Hopi hereupon returned to the village, not of course telling their brethren what they had done at the Navaho camp.

The Navaho during the night sang their war songs and performed their war ceremonies. Early in the morning at the so-called white rising—as the Hopi called the early dawn—the Navaho broke camp and made towards the village of Oraibi. At the so-called yellow dawn—as the Hopi called the dawn immediately before sunrise—they had reached a place north of the village where they ascended the mesa and filled the entire space north of the village.

The Hopi had not been idle during the night. After they were through with the councils and had made up their minds that they would have to fight, they began to prepare for the approaching en-

counter. The Hopi at that time had a great many buckskins. Every warrior wrapped two or even more of these around the upper part of his body, taking care that the thick head and neck part of the buckskin covered his chest or abdomen. Arrows and bows were secured wherever they could be gotten. Furthermore, they armed themselves with stone tomahawks, boomerangs, and throwing-sticks of every description. Some put the head-dresses peculiar to their societies on their heads, for instance, those belonging to the Horn Society, two horns; those belonging to the Agave Society, one horn; and so on. Most of them tied some feathers into their hair. When all were ready they lined up north of the village, filling the whole space from the rim of the east side to the edge on the west side of the mesa. The warrior chief of the Burrowing Owl clan performed certain war rites, the same, it is said, that are still performed as a part of the great Soyál ceremony.

A water tray was placed on the ground, many fetishes and amulets, bones, etc., were placed around the medicine bowl, and a number of war songs chanted. At the conclusion of the ceremony the bodies of all the warriors were decorated with certain spots, the material used being a peculiar stone, which is found west of Oraíbi. This stone is called pöökóngnayöö (war god vomisis). The war chief pulverized this stone, mixed it with the water from the medicine bowl, and decorated the bodies of the warriors by rubbing his hand over the outside of the lower and upper leg close to the knee, the outside of the lower and upper arm close to the elbow, and over his heart and back. It is, in fact, the same decoration which may now be seen on the body of the snake dancers.

By this time the Navaho began to come nearer and the Hopi drew up in line ready to meet them. The leader of the Navaho, being mounted on a pony and dressed in a large piece of bayetta (a red European cloth), with not only his but also his pony's body covered, rode up to the Hopi. After saying something to them, which, however, history has failed to record, he shot the first arrow into the crowd of the Hopi, without hitting any of them. Hereupon he swung around his pony and dashed back to his people, who now rushed towards the Hopi, and the battle was opened. The sun had not yet risen. The battle at once became very fierce; the Agave, Snake, Lizzard, Burrowing Owl, and Squash clans took the lead. They were armed with shields, war clubs, tomahawks, etc. They were followed by those fighting with bows and arrows. While the first line served with their shields as a protection, striking, of course, their assailants with their war clubs wherever they had an opportunity, the archers

shot into the enemy through the spaces between the warriors in front of them. The Hopi succeeded in driving the Navaho slowly backward to a place a few miles north-east of Oraibi where they drove them off the mesa. One of the Navaho had lived in Oraibi a while, and in fact had been initiated into the Wúwūchim society. He could speak the Hopi language and called out to one of the Hopi warriors by the name of Chiníwa: "You had better fight us here where we now are and do not follow us, but remain where you are, because you will all be killed. Our people have not yet all arrived; there are many more farther east." Chiníwa conveyed this information to his brethren warriors but without avail. The Hopi followed the Navaho, and in the valley both drew up a line of battle ready to again engage in regular battle. While the two lines of warriors were facing each other, a Navaho woman, being mounted on a pony, grabbed a lance from a Navaho warrior, dashed towards the line of the Hopi, followed by her people. They broke through the line of Hopi and thus divided the latter into two parties. These they at once surrounded, which placed the Hopi at a disadvantage.

The sun was by this time just rising and the Hopi saw that the Navaho warriors were simply dressed in their loin cloths, some having on moccasins. Their bodies were decorated with red paint over which they had drawn their fingers when it was still wet, making their bodies full of lines. Their hair was hanging down their backs loose. They were all mounted on ponies. The Hopi, however, had this advantage, that their bodies were well wrapped with heavy buckskins, while those of the Navaho were nude, so that a great many more of the arrows of the Hopi proved fatal to their enemies than vice versa. The Hopi say that many of the Navaho arrows were shot into the buckskins that were wrapped around their bodies and were dangling down on all sides from their bodies. This accounts partly for the fact that the Hopi, though outnumbered by their enemies, were not exterminated.

The battle lasted until late in the afternoon. The Hopi would break through the circles of the warriors surrounding them, but were always surrounded again by new parties, so that the circles surrounding the fighting Hopi became smaller and smaller. The Hopi say that the Navaho were much better provided with shields than they were, so that they could cover themselves completely when encircling the Hopi, but the Hopi say they would not always shoot at the enemies just in front of them but would sometimes threaten them and then turn around quickly and then shoot at somebody else from the side and past their shields. They also say that the

Navaho in charging them on their ponies would often, after they had shot an arrow, or saw that they were threatened by some special Hopi warrior, turn their ponies around quickly and lower themselves by the side of the pony, while they dashed away, but often the Hopi still succeeded in shooting them even in that position.

The arms of the Navaho also consisted of bows, arrows, shields, and war clubs, and some few had guns and pistols which they had procured from the Spaniards. In the afternoon a small party of Hopi succeeded in climbing the point of the mesa north-east of the battle-field, called Shongóhtoika. They were followed by some of the Navaho warriors, but the latter soon had to give up the pursuit on account of the many rocks and boulders that are scattered close to the mesa. The party of Hopi remained at the edge of the mesa looking down upon the battle-field. Here the nephew of Chiníwa had in the meanwhile been shot in the foot so that he could not walk. His uncle Chiníwa said to him: "You will probably not get away here." "No, perhaps not," the young man answered, "but I want at least to shoot some one yet." So he laid all his arrows that he still had in his quiver on his lap and shot into the body of the Navaho, when the latter at once surrounded him and killed him with their lances and clubs, and tore from his body his buckskin and clothing. In the meanwhile the men on the edge of the mesa counseled with one another whether they should go down and assist their hard-pressed brethren, but only three were willing. These went down and hid behind rocks, towards which a party of Navaho was driven by a party of Hopi. When the retreating Navaho had come within shooting distance of the three Hopi hidden behind the rocks, the latter killed a number of them from their safe shelter. Hereupon the Navaho scattered, giving the Hopi who were pursuing them an opportunity to also rush behind the rocks where they were greeted by their three valiant brethren. All now ascended the mesa where they proceeded in a north-westerly direction along the edge of the mesa. They were preceded by the party of Navaho who had pursued them to the foot of the mesa, and who had in the meanwhile rounded on their very swift ponies on the point of the mesa and ascended on the point of the opposite side, but it seems that this party of Navaho for some reason or other—because they were afraid, the Hopi say—failed to attack them. All they did was to wave the buckskins, clothing, etc., that they had taken from their slain brethren, and mock them.

The Hopi finally found a place where they could descend the

mesa, crossed the small valley, which is quite deep, stopped at one place and then reached a small spring by the name of Ohówikba. Here they rested, as they were very thirsty and a number of them were wounded. The latter asked their comrades to dress their wounds the best they could then carry them home the rest of the way, which was done. The Navaho party who had pursued these Hopi had not followed them, they had descended the mesa at some other place, but made for the village of Oraíbi. In the valley where the main battle-ground was, the fighting had also ceased by this time. The different groups of fighting Hopi had succeeded in cutting their way through their assailants and were running towards the village, leaving a great many dead and wounded behind. The Navaho had also lost very heavily, but it is said that the Navaho carried their wounded away while the battle was raging, taking them all to a certain place from which they later took them with them, tying them on their ponies. The retreating Hopi were followed by bands of Navaho, while other bands of the latter tried to outflank them and to reach the village first.¹

While both parties were drawing closer to the village, the Hopi retreating and the Navaho following them, more or less fighting was going on, about which various details are still mentioned when the events of this important day of Hopi history are related. For instance, when the Hopi had arrived on top of the first mesa south of the battle-field, six of them hid in a stone inclosure. Whether it was a sheep corral or a temporary shelter that some Hopi had built, is not known. Here they were at once attacked by a party of Navaho whom they kept at a respectable distance with their well-directed arrows. The Navaho seeing that they could not overpower these men with their bows and arrows procured from some of their comrades some firearms. With these they kept shooting at the imperfect inclosure until they had killed five out of the six men. The sixth one jumped out of the inclosure, rushed through the attacking party, and jumped down at a steep though not very high place from the

¹ The number killed on both sides will perhaps never be fully ascertained, but the aforementioned Navaho, Máyalolo, who had become a member of one of the Hopi societies, later on came to Oraíbi, and he is authority for the statement, which the Oraíbi keep reiterating, that a great many more Navaho were killed than Hopi. He also stated, which of course is also substantiated by the Hopi, that a great many Navaho ponies were also killed. It is reasonable to believe that this statement is correct from the fact, already mentioned, that the Navaho were fighting with naked bodies, while the Hopi were well protected by buckskins which they had wound around them. It seems that they were about equally well armed, and the courage of the Hopi was probably as great as that of their assailants. The fact that the Navaho were mounted, of course placed the Hopi at a disadvantage while they were fighting on even ground, but wherever the Hopi could withdraw behind rocks or into other unapproachable places, the Navaho derived but little benefit from their ponies.

mesa. Of the various missiles that were fired at him, none proved to be fatal. The Navaho followed him to the edge of the mesa, but had not the courage to jump after him. He hid away under a projecting rock where he stayed all day.

While this happened, one of the Hopi warriors, who had proven himself especially brave, had rounded the point of this mesa and was making his way towards the village of Oraíbi. He was followed by several Navaho who hit him several times, but owing to the fact that he was well wrapped with good buckskins, none of the shots took fatal effect. These Navaho, as the Hopi believe, became somewhat superstitious about this man. The latter claim that the pursuing party abandoned pursuit of this one warrior, saying to one another: "Do not follow that man. He is very brave and will surely kill you." Some of the Hopi by this time discovered that among the Navaho warriors there were some Hopi from the village of Wálpi. These Wálpi had so thoroughly disguised themselves with paint and by combing their hair in the same manner as the Navaho that they had not been recognized before. One of the first to recognize them was the man lying under the rock, who noticed that the short front hair of one of the Wálpi dropped from behind his ear. Soon the brave warrior just mentioned also recognized the Wálpi, and at once addressed them, saying: "So, you are with them too, we thought there were only Navaho." "Oh!" the Wálpi said, "we are being recognized now. Let us kill him. If we do not kill him he will certainly tell on us in Oraíbi. But how shall we kill him, shall we attack him and shoot him?" "No," some one said, "let us go and capture him." Hereupon some of them dismounted and they as well as some on horseback formed a ring around the man and then closed in on him. He broke the skull of one of them with his tomahawk, whereupon he was immediately overpowered and thrown upon the ground. One of the Wálpi by the name of Shúita knelt on his breast and forced a lance into his throat, killing him. They took all his clothes and buckskins, cut open his breast, tore out his heart, which they took with them. All this was observed and later on reported by the man hidden under the rock not far away. The Wálpi then took their victim on a horse and took him with them to Wálpi, where they placed him in a small hut or inclosure which a herder had built for a temporary shelter, throwing stones upon him.

In the meanwhile troops of Navaho, among whom were many women, had reached the village where the Hopi who had remained behind had assembled their flocks of sheep on the plaza, which the

Hopi say was crowded with sheep. They had closed up the passages to the plaza with beams, rocks, etc., placing also guards at every opening, watching the sheep. When the Navaho arrived, however, they tore down the barriers in the opening on the north side and drove the sheep out. The Navaho women were busily engaged in shelling the corn north of the village and loading it on their ponies. One Hopi watching one of the approaches was shot in the leg by one of the Navaho. The Navaho seemed to be in a hurry, for they only rifled some of the houses on the north side of the village! The arrival of the Hopi warriors by that time may also have been a cause of their not carrying their depredation farther than they did. When they had loaded a number of ponies with corn they left the village, taking also with them all the sheep that had been assembled in the plaza. Somewhat north-east from the main battle-field they camped. Here they also had, during the battle, taken a great many of their dead and wounded, and they later admitted that there were a great many of them. They tied the dead, as well as the wounded, on their ponies, and then left for their homes. It is also said that a great many of their ponies that they took with them had been wounded in the fight, and later on they told the Hopi that on the way quite a number of them died. These they left behind them. Also a number of the wounded died while they were traveling, and it is said that all that died were buried at a place somewhere west of Kí'shiwuu, a place about sixty miles north-east of Oraíbi. It is also said that there was a great deal of mourning among the Navaho as they returned from this expedition. Most of the information on the Navaho side was later on brought to Oraíbi by the aforesaid Mâyololo and another Navaho by the name of Látotovi, both of whom had been with the Hopi for some time, and had been initiated into their Wúwūchim society.

After the Navaho had left the village, stragglers of the Hopi warriors kept coming in. Many of these were wounded; some of them had to be carried to the village. These called the ones who carried them Fathers. All the wounded were placed in an ancestral home of the Coyote clan. Here the "Fathers" of the wounded remained with their "Children." During the night and the following day some died. During this time there was a great deal of mourning and weeping. The corpses of those who died were taken out and cared for by those who had cared for them while they were sick. On the fourth day those who still survived were taken to their homes, that is, not where their families were, but to the homes of their parents,

where they were then taken care of. Some of the wounded Hopi later on also died, while a great many of them recovered.¹

108. A HOPI RAID ON A NAVAHO DANCE.²

Aliksai! At a certain place the Navaho were living. They were going to have a dance at some place towards the north, so they gathered together their ponies and early in the morning they dressed up. The women did not have calico dresses, but wore blue dresses with red borders and silver belts. So when they were all dressed up they mounted their ponies and went to the dance. There were a great many of them. A very heavy dust rose from all their ponies as they traveled on. They went to a place in the large canyon, somewhat north of where Fort Defiance now stands. Towards evening they arrived at the place where the dance was to be. It was in a very deep canyon. They had to go down a steep, dangerous, zigzag trail. The Navaho lived well there; they had good homes and near by some peach orchards. During the night they had their dance. They had prepared a great deal of food of different kinds of meat, and thus they were eating, and during the night they had their Katcina dance. There were a great many Katcinas that had masks on. The people were camped in a circle and had camp-fires, and in the center of the circle was the dance. When they were performing the fifth dance a light was seen in the distance and a big star was rising that came down and fell down near the line of dancers, right in front of the head dancer.

The Navaho are very much afraid of something happening, so when his star fell down they all jumped on their ponies and began to scatter. Hereupon a great noise was heard west of the camp. The Oraíbi had arrived to make a raid on the Navaho, but not the Oraíbi from the present village. They then lived a little farther west, where there are some ruins now (the name of which the narrator cannot give). A great battle then ensued, but the Navaho were driven back out of the canyon, because they tried to protect their wives and children.

¹ The Navaho, it seems, had used poisoned arrows. The Hopi say that the way the Navaho prepared these arrows was as follows: They would suspend a rattlesnake and place a vessel under it, into which the putrid matter from the decaying rattlesnake dropped. They would mix with this matter poison that they had extracted from the fangs of the rattlesnakes, and with this stuff they would poison their arrows. But the Hopi say that in that battle it often happened that the Hopi would procure the bows and arrows of slain Navaho, and thus shoot their enemies with those poisoned arrows, so that the Navaho were paid back in their own coin, and the Hopi repeat in this connection that a great many Navaho died from these poisoned arrows because their bodies were entirely unprotected, while the bodies of the Hopi were well wrapped with buckskins, which furnished a good protection against the arrows.

² Told by Kúhkuima (Shupaúlavi).

The Hopi followed them, shooting principally with reed arrows, and killing a great many of them. Only a few finally escaped to their homes, and that is the reason why the Navaho, when they have a dance now, always put out some watchers to look out for intruders.

109. A RAID ON THE HOPI VILLAGES.¹

Halíksai! At the old ruin on top of the hill (about seven miles north-east of Oraíbi) used to live some people. Across the valley on another mesa was also a village. The inhabitants of these two villages used to live farther north-east. They were harassed and warred upon by the Utes (Útsiā), for which reason they moved to the two places already mentioned. For about five years they were left in peace in those villages after they had settled there. But in the sixth year their enemies found them again, and one evening they were seen approaching the village and were camping at the mesa somewhat eastward. The chiefs said to their young men: "It seems that somebody is camping there. You run there in the evening and find out who they are."

So some of the young men ran there, and sneaking close to the camp found out that, sure enough, they were their old enemies. When the inhabitants of the villages heard that, they were busy all night making bows and arrows and preparing for a fight. Very early in the morning the inhabitants of the village on the west side of the valley all moved over to a small village on the east side of the valley, that was situated on the extreme edge of the mesa. Here they thought they could defend themselves better, as it would be very difficult for their enemies to get up to their village.

When the sun rose the enemies approached the village on the west side of the valley, rushed up the hill and went through the village, but did not find any one, all having fled. But they soon discovered their tracks and followed them. They were on horseback, but when they arrived at the place where these people had assembled they could not get up to the village, and many of them were shot and killed by the people in the village. But finally, towards evening, some of them going around the mesa succeeded in getting into the village from the south side, where they captured some of the women and maidens, rushed off with them, mounted their ponies, and escaped.

The warriors of the village, though they followed them, could not overtake them, as they were afoot. The people who had thus been

¹ Told by Kwáyeshva (Oraíbi).

attacked said that they would not stay at their villages, as they would certainly be attacked again by their enemies. So they dressed up and packed up all their things, and forming into line, went to Oraíbi, the chief going at the head of the line. They were admitted to the village and are still living there. In that battle not many of them had been killed, as they were well defended from their assailants, and the latter, after having taken some women and children, escaped.

110. THE EARLY SPANISH MISSIONS AT ORAÍBI.¹

A long time ago the Oraíbi were living in their village. The Spaniards often made inroads upon them and warred against them. Finally they made peace with each other and the Spaniards requested that they be permitted to live in Oraíbi. The Hopi consented, so they hunted a place where the Spaniards could build their house, and selected a place north of the village of Oraíbi, where the ruins of the old Spanish buildings may still be seen. Here the Hopi assisted them in building their house. They got the stone for them and helped them to build their house, which the old people say was built in a spiral or snail-house shaped form, there being four spirals. In the center of the spiral-shaped construction was the house, or rather kiva, as the Hopi call it in their tales. Here, tradition says, the Spaniards withdrew, especially in winter when it was cold. Coming out of this kiva they had to go around four times through the long winding hallway which ended in the square house with four rooms. From this house the egress or ingress was made through doors, while from the place in the center the Hopi say they came out through the roof.

Soon another house, which tradition calls an "assembly house," was built north-east of this structure. This large house had a tower in which bells were suspended. When this assembly house was finished, the Spaniards called all the people from the village, and when they had assembled at their house, they told them that they should all go to the new, large assembly house, and when they had done so the Tütáachi told them that he was going to wash their heads (baptize them). They asked him what that was, what that meant. He told them that that was something very good. So they consented and he poured a little water on the heads of those present. After this the Tütáachi called another Tütáachi from Basoi,² who came with a number of others and brought clothing and shoes for the Hopi. The shoes

¹ Told by Wíkvaaya (Oraíbi).

² This place could not be identified and I doubt whether the name was given correctly.

were made of leather, the clothing of some gray woolen stuff. The things were brought on carts with heavy wooden wheels, but there was no iron on them.

It seemed that this Tütáachi was to be the assistant of the one living in Oraíbi, at least the new arrival remained in Oraíbi. The Hopi then had to assemble in the assembly house on Sundays, where the Tütáachis, or priests, spoke to them. Soon they asked the Hopi to work for them. The water in the springs around Oraíbi not being good, they requested them to get drinking water for them from Múenkape, which is far away. The Oraíbi soon got tired of this and sometimes, instead of going to Múenkape, they went to Tūhciva, a spring south of the mesa on which the sun shrine is situated, about three miles south-east of Oraíbi. But the priests soon found out the deception, and were angry. They soon set the inhabitants of Oraíbi to work at making cisterns, and the Hopi themselves were pleased with this, as they were now not requested to get water so often from the distance.

The Spaniards also soon brought cattle, and the Oraíbi would occasionally buy calves from them for corn. Some of the cattle were very gentle and were used to drag logs to the village, which the Hopi had to get for the Spaniards from Kí'shiwuu, fifty or sixty miles north-east. The deep cuts and ruts in the rocks north-east of Oraíbi where many logs were dragged up may still be seen to-day. Some also had to get logs from the San Francisco Mountains (near Flagstaff), but as parts of the road from there were very sandy, not so many were gotten from that place as from Kí'shiwuu.

Thus the Spaniards kept the Hopi at work in various ways, and they were not bad to them at first. For four years everything went along well, and it rained often too, so that there was water in the cisterns; but at the end of four years things began to change. The priests commenced to forbid the Hopi to have Katsina dances and to make báhos. They demanded of them to attend the meetings in the assembly house, and they did not let them concern themselves about the clouds and the rain, and that year (the fifth) it was very warm and very dry. The Hopi began to be very tired and did not plant much that year, so the chiefs called a council and they talked the matter over. "We are not getting along well," they said to each other, "we are not happy. It does not rain. Let us try it with báhos again. The Hopi have always had it that way, and known it that way, to make báhos for the clouds." So they again began to have ceremonies, each fraternity with its own altar, and they made báhos, but did not tell the priests about it. They deposited the prayer-offer-

ings in the different directions, but it did not rain. So the chiefs and leaders were very much discouraged. Their "fathers," as they had to call the Spanish priests, demanded food from them, and yet they had very little to eat themselves, only some votáka (corn-meal mush).

So they decided to try the Katcinas again, and they arranged a Katcina dance, but one of the Hopi went and informed the padres that they were going to have a Katcina dance again; then they had the dance, and it rained some, but very little. The padres in the meanwhile continued to oppress the Hopi and made them work very hard, and demanded contributions of food, etc., from them. They would also disregard all the feelings of the Hopi as to their own (the Hopi's) religion. They would trample under foot the chastity of the Hopi women and maidens. So finally the Hopi became angry and began to discuss the advisability of getting rid of their oppressors. One time a number of the latter went away, east somewhere, to get some supplies, clothing, etc., it is said, so that the padre remained at the Mission alone. When the Hopi saw that the priest's assistants had left, they met in council in the Nashebe, the chief's kiva, and talked the matter over. Some were in favor of going and killing the padre, others objected, saying that certainly the Spaniards would then come and punish them. But finally the party that was in favor of getting rid of the oppressors prevailed, and they concluded that they would stand the oppression no longer, but get rid of the priest. The question then came up, Who should go and kill him? Nobody wanted to do it. Finally the Badger clan volunteered to go. "You are not brave," they said, "we shall go."

So they proceeded to the Mission and knocked at the door. The padre was asleep and after they had roused him up he refused to open the door at first, but when they continued to knock he opened the door, whereupon they rushed into the room, grabbed him, dragged him out of the house, threw him on the ground and then cut his throat, one holding his head. Hereupon they carried the corpse eastward down the mesa, where they threw it into a gulch and piled stones upon it. Hereupon they waited for some time to see whether anybody would come, or what would happen.

The killing of the padre in Oraíbi was the signal for the other villages to get rid of the padres that lived at those mesas also. The Hopi then waited, expecting that Spaniards would come and avenge their brethren, but no one came, so they destroyed the houses of the Spaniards, divided their logs and timbers, and used them for their kivas. Some of the smaller bells are still owned by the Agave Frater-

nity. No one has ever come to punish the Hopi for killing the padres. The places where the latter had their large sheep corrals can still be seen, especially near the spring Nawaivöcö, and at a place about four miles south of Oraíbi. From that time on the Hopi again had their dances and their sacred altar performances in their kivas.

ABSTRACTS.

I.—ORIGIN MYTH.

When nothing but water, Hurúing Wuhti, deity of hard substances, lives in ocean in east. Another Hurúing Wuhti lives in ocean in west. Sun also exists, and before rising in east dresses in skin of gray fox, but soon exchanges it for skin of yellow fox, whereupon morning dawns. Two deities cause dry land to appear in midst of water. Sun sees no living being and tells deities. They consult and make Wren of clay. Wren flies over earth and reports no living being exists. However, Spider Woman is living in southwest. Deity of west makes many other birds to inhabit world. The two deities teach them sounds they should make. Deity of west makes different kinds of animals, which are taught their different languages. Deity of east makes of clay first woman, then man, to live on earth and understand everything. Deity makes two tablets of hard substance and draws characters on them with wooden stick. She rubs with palms of hands palms of woman and man, who then understand writing on tablets. Deities teach them language. Deity of east takes them over rainbow to her home. They stay four days, and then she tells them to go and select place to live. They build small house. Spider Woman makes man and woman of clay. They are Spaniards. She teaches them Spanish language and gives them tablets and imparts knowledge to them by rubbing hands, as deity of east had done with "white man." She creates two burros for them. Spider Woman creates other men and women, giving different language to each pair. She forgets to create woman for certain man, and afterwards fails to create man for certain woman. Tells woman to go and find man and live with him. They meet and live together, but they soon quarrel and separate. They come together again, and separate, and so on. This is why there are so many contentions between men and their wives. Hurúing Wuhti of west now creates many people in pairs, husband and wife. They live in west and lead nomadic life, living on game. There are many contentions among people, and deity of west goes to live in ocean in west. Tells people to pray to her there. Deity in east does something. Spanish are angry and two go with guns to abiding-place of Hurúing Wuhti. She gets them to lay down their arms and asks them to lift stone. They try and their hands adhere to stone. Deity then rubs guns to powder and disappears through opening in floor of kiva. From there she exerts influence on stone and releases men when they promise to exchange with others good things they have.

2.—HURÚING WUHTI AND THE SUN.

Hurúing Wuhti lives on small piece of land in west, and owns moon, stars, and all hard substances. She sends Moon for Sun in east. He goes to her, and they agree to own all things together. They take skins of all kinds of birds, and Hurúing Wuhti places them on floor. She then rubs small scales from her cuticle between palms of hands and places scales on feathers and skins and covers them with native cloth. Sun kindles fire at east side. They

wave four corners of cloth, Hurúing Wuhti singing, four times, and things begin to move and emit sounds as birds do. On removal of cover birds fly out into air, but return. Hurúing Wuhti gives them to Sun, who places them in jar of transparent stone. Sun places different kinds of hair on floor with small quantity of his paints. He lets his beard drop upon objects and shakes wings towards them. They cover things up, each holding two corners of covering, and Sun sings song. Antelope and other animals jump up and run around. Sun tells Hurúing Wuhti they are hers, and they afterwards consider her as their mother. Sun returns under earth to east and makes land by turning over land of Hurúing Wuhti which is under water. He sees beings come out of water whom he calls White People, Spaniards and Mormons. He pours birds out of jar and they fly around in air and increase. Sun returns to Hurúing Wuhti's house in west. She creates little maiden and little boy from pieces of her cuticle. She sends them away to live on earth, and names youth Múyingwa and maiden Yáhoya. With scale matter from her umbilicus Hurúing Wuhti makes another maiden. She calls her Sand Clan Member and Lizard Clan Member, and sends her after other two, giving her grain of shelled corn. Hurúing Wuhti now rubs her face and inside of nose, and from scales makes child that cries like Hopi child would cry, and another that cries like coyote. She says maiden shall be Burrowing Owl Clan Member and youth Coyote Clan Member. She gives them each grain of shelled corn and tells them to follow others. Again Hurúing Wuhti creates as before, and they hear somebody grunt and another one angry. The former is child like Hopi, and she names it Bear Clan Member. She gives him grain of corn and sends him on. The other, Head-with-the-Hair-Pushed-over-it-Backward, is Navaho. She gives him piece of spoiled meat and sends him on. Sun returns to east, and next day he sees smoke arising at different places and people camping. He sees maiden and youth traveling along very tired. He gives them water to drink and little corn for food. He calls youth Sun Clan Member and maiden Forehead Clan Member and tells them to travel eastward.

3.—COMING OF THE HOPI FROM THE UNDER-WORLD.

When people were living below they became quarrelsome, and some very depraved. Chiefs decide to find another place to live. They send bird Mótzni to find place of exit. He is unsuccessful. They then send Mocking-bird, who finds place of exit. In meanwhile chiefs cause great flood. Many Bálö-löokong-wuus come with water and many people are destroyed. On return of Mocking-bird chiefs announce they will leave in four days. They then plant pine-tree and make it grow fast by singing. It grows to opening, but it is not strong enough for many people to climb on. They plant a stronger kind of pine. This does not reach opening, and they plant reed, which is strong and grows through the opening. They also plant sun-flower, but its disk protrudes downward before it reaches opening. Spider Woman, Pöokonghoya, his brother Bálöongawhoya, and Mocking-bird climb pine through opening, and then Pöokónghoya holds firmly to pine and his brother to reed. Mocking-bird sits singing songs still chanted at Wáwüchim ceremony. People begin to climb, and as they emerge, Mocking-bird assigns them places and gives them languages. Language spoken in under-world that of Pueblo Indians. Songs of Mocking-bird are exhausted before all people come out, and others begin to return. Kik-wongi from below is with people around opening. His

half-grown son dies and is buried. He says some Powáka has come out with them. He makes ball of fine corn-meal and throws it upwards. It comes down on head of chief's nephew. Chief grabs him to throw him back. Nephew tells chief to look down opening. He looks down and sees son walking, so lets nephew remain. There is no sunshine. Light is seen at distance, and chief sends some one to see about it. He finds field where corn, etc., planted, and fire burning all around field to keep ground warm. Then he sees very handsome man, Skeleton, by whose side is standing very ugly mask. Skeleton feeds messenger and invites all people to come to him. They go and remain there. They make fields, and when they have gathered crop they plan to start off again. They still have no sun, and it is cold. They paint disk of buffalo hide white, with picture of woman in black, and place it on large piece of native cloth. Some one stands on moon symbol and chiefs swing cloth and throw it upward. It flies eastward into sky, and moon comes up in east. The light is dim, and it is still cold, so they try to make something better. They cut round piece of cloth, stretch it over ring, and paint and decorate it, as sun symbol still used, attaching nakwákwośis to it. They place symbol with man on cloth, which they swing into air. It twirls upward toward east and sun rises. It is now warm and light and people think of moving on. They decide to go towards sunrise, but to divide into parties, White People going south, Hopi north, and Pueblos between them. They soon become estranged and attack one another. Castilians are especially bad. They agree that when one of parties reaches place where sun rises, stars will fall from sky, and other parties are to settle down where they are. Woman in one party makes horses from scales rubbed off from her body, and they arrive first and many stars fall. Those who arrive at sunrise are to help others when they are molested by enemies.

4.—THE WANDERINGS OF THE HOPI.

While living below, everything at first is good. Chiefs and then people begin to do bad. Sorcerers increase. People become very bad and take away wives of chiefs. Chiefs think of escaping. They hear sounds above and they decide to investigate. They make Pawáokaya and sing over it. It comes to life, and they tell it to go up and find out. Chief plants lóoqō tree, but it does not reach up. Then they plant reed that reaches up. Pawáokaya ascends and finds opening. He goes through and flies around, but does not find anybody. He descends tired out and tells chiefs. They make Tóhcha, which ascends and also finds nothing, returning exhausted. The same occurs with Hawk. Chiefs then make Mótsni, which flies up through opening and finds place where Oraíbí now is, and somebody sitting. It is Skeleton. Mótsni tells him why he has come, and Skeleton says he is living in poverty, but they are welcome if they are willing to live with him. Mótsni returns and tells chiefs, who determine to go. White Man, Paiute, Pueblo, and all people except Zuni and Kohonino then live down there. Those whose hearts are not very bad, assemble with chiefs. In four days they meet again and commence to climb up reed, led by Village Chief, followed by other chiefs and their people. Village Chief thinks Pópwaktu are going to come up and he pulls up reed. He addresses people and says they must live with single heart. Chief's son sickens and dies. Chief says Powáka has come with them and he throws ball of fine meal upward. It alights on head of maiden. Chief accuses her, and says he will throw her down. She tells chief to look down and he will see his

child running around. He looks, and lets maiden remain, but says she is to stay there for day after they leave. It is dark, and Spider Woman, assisted by Flute Priest, makes drawing on white cloth. They sing songs over it, and Spider Woman takes disk towards east. Soon moon rises, but it is not very light. They then draw sun symbol on circular piece of buckskin and sing over it. Spider Woman takes it away, and something rises again, and it becomes light and very warm. They have rubbed yolks of eggs over sun symbol, and this is why chickens know all about time. Chiefs make different kinds of plants and other things. Hopi language is spoken, but chief asks Mocking-bird to give to different people different language. Mocking-bird does so. They sit down to common meal, and chief lays out many corn ears of different lengths and tells people to choose of them before they start. Every one wants longest ears. Small ears are left for Hopi, who only have corn. Chief agrees that elder brother shall go with party ahead towards sunrise. He is to touch sun with forehead and remain where sun rises. An old woman goes with each party. Each party takes stone having marks and figures and that fit together. If Hopi live again way they did in lower world, elder brother to come back and cut off heads of Powákas. Elder brother and party start and become White Men. Chief and party take southern route. Maiden Powáka follows them. People travel eastward in different parties with chief. They stop at certain places, and this is why there are so many ruins. Pueblo passed through while Hopi live. Spider Woman makes horses and burros for White Men and they go along much faster. Parties stay where there are good fields or springs for one or more years. They plant crops and create springs by burying báuyypi containing certain herbs, báhos, etc. They can create rain. Contentions arise among parties, and they war on each other. So they build villages on bluffs and mesas. Bear and other clans, whose names are taken from dead bear, arrive at Múenkapi. Another Bear Clan arrives at Shongópavi, which is first village started. Skeleton is living where Oraíbi now is. Bear and two other clans move towards Oraíbi. Spider Clan make marks on bluff east of Múenkapi, claiming water for Hopi. Snake Clan arrives and afterwards Burrowing Owl clan, and they write something on bluff. Skeleton comes to meet Bear clan, who want him to be chief. Skeleton refuses, but gives them land, and Bear clan builds houses east of Oraíbi bluff where now are ruins. Bear clan brings Aototo and Soyál Kacinas. Different clans arrive, and fields are allotted to them. Bow clan one of first to arrive, and leader arranges Kacina dance. On last day of dance it rains fearfully. Village chief tells them they shall have their ceremony Wúwūchim, first. Other clans bring other cults, and villages are built up slowly. Everything is good yet. When Kacinas dance it rains. They are simple and good Kacinas brought by Hopi from under-world. But Powáka maiden has taught others her evil arts, and Pópwaktu have increased at Palátkwapi, which is destroyed by great water produced by Bálöökongs. Some of its people are saved and reach Wálpi and other villages, where they teach evil arts. They put sickness into people, and make enemies of Utes, Apache, and Navaho, who used to be friends of Hopi. White Men are called by Pópwaktu and worry Hopi. But Hopi are still looking towards elder brother who arrived at sunrise first, and he is watching how they are getting along.

5.—THE ORIGIN OF SOME ORAÍBI CLANS.

In under-world people live in same manner as here. Chief of Bear clan angry at wife for often dancing in Butterfly dance. Chief sends Póokong and his brother in search of another world. They find opening above, which Póokong reaches by means of reed. Chief leaves wife dancing, and accompanied by Póokong and his brother, Spider clan chief, and many people, they start and go out. Bear chief closes opening. It is dark, and chief sends eagle to hunt for light. Eagle finds it hot, but he makes it lighter. Buzzard then goes and is burned, but makes it lighter. Bear clan and Spider clan go in different directions. Spider clan travels north following chief. They come to cold country where North Old Man lives. They plant corn, etc. Chief has cult and altar of Blue Flutes. When corn grows he puts up altar, sings and flutes. When ears of corn develop cold destroys crop. This occurs four years in succession, and people start south after Bear people. Chief's wife bathes and collects scales rubbed from skin. Chief wraps them in reed receptacle, sings over them, covers them four times, and they become burros. They repeat performance and Spaniards come out. Chief tells them to put their things on burros and follow Bear clan and kill them. Castilians go south. Spider people go southeast, and stop at ten different places. They finally arrive where sun rises and Americans live. They stay three years and then follow Bear clan westward. At Oraíbi they join Bear clan, whose chief is Machíto, and who have Āototo and Áholi Kacinas. Bear clan go south with Āototo Kacina and are joined by Young Corn Ear people who have Áholi Kacina. They stop ten times before arriving at Americans where sun rises. Here they stop four years. Land is scarce and they go west. Americans say if anybody bad they will come and cut their heads off. They finally arrive at Shongópavi and settle down. People accuse chief Machíto of greediness, and he leaves them with Āototo and Áholi. Hunters find them and want them to go back, but they refuse. Machíto with stone makes land-mark between Oraíbi and Shongópavi. Machíto and two Kacinas go up Oraíbi mesa. Later Spider people arrive, and Machíto asks about their wanderings. He says they may live there, but they are to watch sun for Soyál ceremony and to make his kind of puhtavi. Among Spider clan is Lizard clan, who have Maraú cult. They are permitted to stay, but are to co-operate in Soyál ceremony. Other clans that come are Rattle Snake, Badger, Butterfly, and Divided Spring. Divided Spring and Blue Flutes have corn contest, in which latter win.

6.—THE SNAKE MYTH.

People live north of Grand Canyon. Son of chief wonders where water goes to and tells father he will go to examine it. Makes boat, into which he gets with lot of báhos and some food, and floats until he comes to ocean. He drifts against island. Here is house of Spider Woman, who calls him in. He tells her his story and gives her báho. She points to kiva in water where are beads and corals, but wild animals guard path. She gives him medicine, and seats herself behind his right ear. They cross water on rainbow which young man forms by spurting medicine. As they approach kiva they encounter successively panther, bear, wildcat, gray wolf, and rattlesnake, all of which they appease with báhos and medicine. At entrance of kiva is Bow standard. They descend ladder and find many people dressed in blue kilts. Their faces

are painted with specular iron and they have beads around their necks. Young man sits down near fireplace. All are silent. Chief fills large pipe with tobacco and smokes four times. He hands pipe to young man and tells him to smoke and swallow smoke. Spider woman tells him to put her behind him. When he swallows smoke she draws it from him and he does not get dizzy. Men do not see trick, and say he is certainly some one. He gives them *nakwákwois* and *báho*, which make them happy. Chief tells young man to turn away, and then people dress up and turn into snakes. Spider Woman tells him not to be afraid. Chief, who has not turned, tells him to select and take snake. Prettiest maiden has become large snake, which is very angry. Snake Woman gives young man medicine, some of which he chews and spurs on fierce snake. It becomes docile, and he grabs snake and strokes it four times. Chief tells him to look away again, and snakes assume human form again. They now talk to young man, and they consider him initiated. *Mána* whom he captured lays food before him. Chief asks why he came, and he speaks of running water and that he wants beads from *Hurúing Wuhti*. Young man makes excuse and takes Spider Woman home. On return to kiva chief instructs him about Snake cult. Next morning he goes to Spider Woman, who makes rainbow road to bluff, where *Hurúing Wuhti* lives. They find old hag, but many beads, shells, etc., on walls. At sundown she becomes pretty maiden and invites young man to sleep with her. In morning he finds old hag, who in evening again changes to maiden, and remains so. He remains four days and nights with *Hurúing Wuhti*, who is deity of hard substances. She gives him beads and charges him not to open sack as he goes home. If he does they will be gone; if not they will increase. Young man returns to Snake kiva, where he stays four days and nights. Chief tells him to take *mána* who will bear him children, and they will hold ceremony. They start and go to Spider Woman's house. He tells young man not to touch his wife on way home, or she and beads will disappear. On way they sleep separately and beads increase. When nearly one more day's travel, sack has become full and man opens it, while wife remonstrates. During night he takes out finest beads and shells and puts them around his neck. In morning all beads but those given him by *Hurúing Wuhti* have disappeared. They come to village, and soon woman bears many Snake children. They play with Hopi children, but sometimes bite them. Hopi are angry. Husband takes children back to wife's home. Snake man and wife travel south-eastward and come to *Wálpí*. Chief admits them to village, they to assist people in ceremonies. Woman bears human children and their descendants are Snake clan. Snake chief sends nephew to hunt snakes, and first ceremony is celebrated.

7.—THE SNAKE MYTH.

Old men of *Píh̄kash* and *Kókop* clans wonder where Colorado River flows. They build box, put provisions and four *báhos* with young man into box, and send it floating down river. When box will go no further young man gets out. He sees water everywhere. In midst is house. *Hurúing Wuhti* comes out and calls him four times. He goes to her house on road made by corn-meal ball she rolls on water. In evening *Hurúing Wuhti* sends him into side room. Sun comes sitting on disk attached to pole. He is dressed like *Katcina*. He assort *báhos* offered him on course around earth and throws those of bad people away. He takes bath and eats food. He then goes into house under

earth on course again. In east he goes down in house. Hence bahos offered to Sun are carried eastward to Sun shrines. There live Flutes of Sun Clan, who always play and the Sun rises. Hence gray fox-skin is put up at white dawn and yellow fox-skin at yellow dawn.

8.—THE WANDERINGS OF THE BEAR CLAN.

On leaving sipahpuvi, Bear people separate and go ahead of others. They stay for various periods at different places, and finally come to Little Colorado River. Here they assume clan name. They see dead bear from which they take name. Another party takes skin of bear, from which they cut carrying straps, and is called Piqósha; another party is called Múyi, after mice which ate hair from bear's hide. These three parties are closely related. Another party comes, and is called after the Blue-birds that ate bear's body, and another that finds it full of spider-web is called Spider. Sixth party takes skull as drinking vessel, and is called Jug clan, and seventh party becomes Ant clan, as they find place swarming with ants. These seven clans are thus considered as related. From Little Colorado River Bear clan moves eastward, finally to Matóví, where they remain considerable time. Then they move northward to site of Shongópavi, where they are first to arrive. They bring Blue Flute cult, by which they make crops grow quickly, and various Kacinas.

9.—THE WANDERINGS OF THE SPIDER CLAN.

In under-world people become contentious. They kill son of chief, who sends Mótsni to find place to get out. He flies up and finds opening. Pine is planted, and then reed, which reaches opening. Horn people climb up reed first, and hold upper part. Many people follow. Mocking-bird distributes languages to them. Man drops moccasin and has to make another, which is why Hopi have not very nice moccasins. Chief closes opening before all people come out, but one of sorcerers comes out. People start on different routes, white men taking southern route. Others go further north. Hopi bring Máyingwu, whose body consists of corn, and he cannot move fast. Hopi were to have horse but cannot ride, but Navaho can. Chief's son takes sick and dies. They think sorcerer has killed him. Sorcerer says he is down below. Chief looks down and sees child walking about in other world. Chief says people who die will go back to lower world. Coyote has stars in hand and throws them into sky. White people take with them Spider, who creates burros from scales rubbed from her skin. So they reach place of sunrise first. Star arises in south as agreed signal to others. Party comes on bear and is called Bear clan. Other parties come and receive names from incidents connected with bear (as in story No. 8, with some variations). They soon separate, and Spider clan wanders about long time. Finally it arrives at Chúkúvi, where are Squash and Sand clans. To escape raids people, with those of Mishóngnovi, remove to mesa and build present village of Mishóngnovi.

10.—ORIGIN OF THE YÁYAATU SOCIETY.

Man has little boy, who is visited by children of village. They are lazy, and steal wood to prepare food they have stolen in village. Priest's son suggests they go and gather their own wood. They steal burden bands and go and gather brush in valley. When ready to start home, Hawk, in form of man, comes and invites them to his kiva. After smoking, they exchange terms of relationship. Hawk-man dresses boys up in costume, gives each eagle feather, stands them in line and tells them to do what they see him do. They jump

down from kiva, and run about through brush. Hawk-man seizes priest's son, throws him on cloth, and other boys carry him to kiva, where he is thrown through opening. He comes out unhurt, and other boys are treated in the same way without being hurt. They return to kiva and see round oven dug into earth, in which old woman keeps up fire. Hawk-man throws first priest's son and then other boys into ovens, and woman spurts medicine on them. When costumes burned off, Hawk-man takes bodies and covers them with cloth north of fireplace. He sings songs over them and they begin to move and are alive again. Old woman then washes their heads and gives each white corn ear. Hawk-man tells them to go home, take their wood to Blue Flute kiva, and remain there for him. He hands priest's son eagle wing feather, and youths leave. They go to kiva. When it is dark, Hawk enters and takes seat near fireplace. They smoke, and then Hawk makes gruel which he feeds to youths. He says they are not to go home, and that in morning some are to sit in north end of kiva and some in south. The former are to be fire-jumpers and Yáyaatu, and the latter singers. He sprinkles meal line between them and selects one for witch-man. They are to sit apart all next day. They remain there four days, Hawk-man coming to feed them every night. In evening of following day he brings costumes and yellow paint. Watcher digs four ovens on plaza and others bury long cotton string and stretch strings along houses. In morning watcher begs wood and heats ovens. Hawk-man dresses up and paints others in kiva. At noon singers come out, throw pinch of meal towards sun, march to plaza, where they line up and sing. Yáyaatu then go to plaza, priest's son carrying cloth, and then they rummage through village. People get angry and they return to plaza, where priest's son jumps into oven and is carried into kiva and resuscitated by Hawk-man and old woman. Others are treated in same way. They then dance and perform jugglery, and are discharged by Hawk-man. Next morning youths go home and are no longer dangerous. They form Yáyaatu Society.

11.—THE ORIGIN OF SOME MISHÓNGNOVI CLANS.

Bátki clan and Sand clan come from Palátkwapi. When travelling, Sand clan spreads sand on ground and plants corn. Bátki clan causes it to thunder and rain and crops grow in day. They find Bear, Parrot, and Crow clans at Mishóngnovi, and are asked what they know about producing rain crops. They show their power, and their leader is made chief of village. Spring Toríva is very small, but Bátki-ñamu puts in it mud, grass, and water from Little Colorado River and flow of water increases. Bátki is admitted to Antelope and Blue Flute Fraternities of other clans. Young Corn-Ear clan comes from Pueblo and brings larger corn.

12.—THE DESTRUCTION OF PALÁTKWAPI.

After coming from under-world, people remain with Skeleton some time. When they travel eastward large party comes to Palátkwapi. Among them is Divided Water clan. Old man belonging to this clan is shamefully mistreated, and he reports to village and other chiefs, complaining of young men. Village chief says they will move away. He tells son to run to Pine Ridge. They are sorcerers. On his return, chief makes four masks which his son puts on, the last being like that of Skeleton. He has fingers cut from old corpses tied to

wrists as rattler. Chief gives young man long cedar bark fuse and tells him to return to Pine Ridge and set pine on fire. He does so, and on return grinds corn on sister's mealing stone. He now acts as ghost and again goes and sets other timbers on fire. This he does several nights, and watchers are set to catch him. On fourth night he is caught and put into kiva. People assemble, and village chief requests some one to take masks off ghost. Man does so, and they see ghost is chief's son. He tells them to plant báhos in five places and to have four days' feast, and leaves kiva. They have feast and are much relieved when nothing happens. In fourth year afterwards old man who had before complained of young men makes many báhos of hard wood. He makes points very sharp. Village chief sends crier chief to announce four days' feast. People are mistrustful and do not prepare feast. Night following old man tells chiefs to dress him up and put him in katchina shrine on plaza. When all are asleep they dig hole in shrine that will admit man. They place in his arms all his báhos, with Bálólóokong whistle and little bowl of water to whistle into. They destroy appearance of opening. Then they sing sorcerers' songs. Old man ejects rumbling sounds and says he has been successful. They leave old man who thrusts part of hand through opening. When this is noticed he sings and lowers little finger. Next morning he sings again and lowers next finger, and so on three days. Then water begins to come out where báhos had been planted four years previously. They suspect flood is coming and they have great feast. On fourth day old man in grave sings and lowers fourth finger. Immediately he emerges as large Bálólóokong, and Bálólóokongs shoot forth from ground with streams of water in all parts of village. Houses fall and bury many persons. Others fly to large house on high ground. In one house old men climb on tray shelves and turn into turkeys. Chiefs meet in council and make báhos, crush beads and turquoise into powder, of which they make two balls. They then call son of village chief and his sister and dress them up. They are to drive back Bálólóokongs which are shooting swiftly through water. Old man Bálólóokong is still standing where he emerged. Young men takes some báhos, and mána tray containing two balls and other báhos and they wade into waters. Young man grasps large Bálólóokong and presses him into water. Serpent, with young man and sister, disappear and never return. Everything is destroyed in village. Only old men turkeys survive, and two little boys who had been sleeping during flood and were not drowned. Surviving people make food altar and leave village, leaving two children. Turkey takes pity on children and sends them to food altar to eat. Big Bálólóokong comes and looks after people. He sees children and says he is their grandfather. Tells them where to get food and to find knife. Says they are to follow parents. Makes them cut piece of flesh out of his back, and says if little of meat is rubbed among paint for báhos it will rain. Children start, and on third day are exhausted, and fall asleep. God of Thunder descends to help them. They are frightened until he removes his mask. He gives them food. Third day he returns and promises them lightning and thunder with which to kill their enemies and teaches them war songs and how warrior who brings home scalp is to act. In morning he tells children to follow people, and that they are to pray to him. They go and finally find mother, who thought they had perished. They tell about piece of flesh. Bátki people use it with paint and heavy rains come. Children become bad, and when grown up they start off to kill some one. They pray to God of Thunder, who comes and teaches them how to kill

Apache who are near. In morning they go and are surrounded by Apache. After arrow shooting for some time elder brother shoots lightning and all Apache are slain. They scalp large and fierce warrior, and cut out his heart and, taking moccasins and costumes of slain, return. God of Thunder comes and tells them to throw scalp on man who is to be War Chief. They return home and are discharmed. Scalp is thrown and War Chief made. People leave Homólovi, and after wandering some time Bátki clan goes to Aoátovi, and others, who become Forehead Clan, arrive near Shongópavi, and finally settle in Shupaúlavi. Chief of Shongópavi informs Spaniards in New Mexico that inhabitants of Shupaúlavi wish to be taken away. Spaniards come to Keams Canyon. Chief of Wálpi informs chief of Shupaúlavi and they go together to see leader of Spaniards. They satisfy leader that he has been deceived, and after trading for clothes they have brought, Spaniards return. They never encroach on Hopi again, but people at Shupaulavi are scared by false news that Spaniards are coming, and many move to Shongópavi.

13.—THE REVENGE OF THE KATCINAS.

Katcinas assemble in kiva in mountains and come to village in night. They dance on plaza while people sleeping. Not knowing what or who dancers are, people become angry and threaten to kill them. Katcinas run away and jump from bluff into large crack. Katcina Uncle is in lead. People set fire to them and burn them up, except Uncle, who is at bottom. He returns home singing and sobbing. He finds Hehéa Katcina hoeing, and tells what has happened. They go home to mountain, and when chief hears he orders Katcinas to assemble. They make it hail for three days. On fourth day they cause cloud to rise over mountains. Clouds spread over sky and Hopi expect good rain. It thunders and lightens and rains great hail stones. All crops are destroyed, and all people except one man and one woman are killed. Clouds then disperse and Katcinas say they are revenged.

14.—HOW THE CIRCLE (PÓNGO) KATCINA AND HIS WIFE BECAME STARS.

Maiden who refuses to marry watches maidens playing game. Young man dressed in blue Hopi blanket comes by and talks with her. In evening while she grinds corn, Katcina comes to village and dances. Next morning maiden goes to same place and again youth joins her. She consents to marry him if parents willing. He is to come and get her next day. He tells her that he is Katcina who dances. In evening Katcina again comes dancing and singing. Mána's parents consent to marriage, and she takes tray of meal to meet him. They proceed together to kiva where are many different Katcinas. Youth is Circle Katcina. Here they remain until mána's bridal costume finished, and then she goes home followed by her husband. Woman bears two children who are Circle Katcinas. Once mother while husband away goes to edge of mesa. Hotóto Katcina comes and she goes away with him. Circle Katcina, finding his wife gone, takes children to Katcina house. After awhile father and two children go to find mother. They trace her to Siġakva, where they find kiva, in which they remain over night and are fed by Haháii Wuhti, who sings that mother passed by there. In morning they proceed eastward and come to Owl Spring, where they are entertained by another Haháii Wuhti. During night she goes to Ki'shiwuu where Katcinas have dance.

She returns, and three Circle Katchinas go and dance. Next morning Haháii Wuhti goes to another dance. She returns and tells them mother is there. They go and dance on plaza, and on return meet mother, who goes with them. At nightfall father sends children on and then kills wife by thrusting stick into her throat. He follows sons, but skeleton of wife follows and he runs away. He arrives at Háno, and goes into kiva where women who are making jugs hide him under pile of clay. Skeleton comes and finds him and he runs away. He goes into kiva at Wálpí, where war dance is being practiced. He is given drum, but Skeleton comes, and he rushes out to Mishóngnivi. He rushes into kiva where women are making trays for Lagón ceremony. Woman seats him in her lap and hides him under tray. Skeleton arrives and drives women about. Man rushes out and runs to Shongópavi, where same thing takes place. From here he runs to Matóvi where Flute Society has ceremony. They tell him to go into spring and hide in top of sunflower stalk. When Skeleton comes, Flute priest tells her husband has gone into spring. She enters and sees sunflower stalk reflected in water and her husband on top of it. Thinking he is in water, she dives in and disappears. Man comes down and joins Flute players. On fourth day woman comes out of water dressed in bridal costume. Priests call two together and place them back to back. They make roads with sacred meal, one south and other north, and tell them to proceed four steps and then turn and meet again. Man returns when he has taken three steps. Priests call on woman to run. She starts and husband after her. They are still running and are two stars.

15.—THE KÓKOSHORI KATCHINA AND THE SHONGÓPAVI MAIDEN.

Kókoshori goes about stealing Hopi children. Woman throws stone at child who follows her. Child sits down and cries. Kókoshori pities it and takes it on his back to Kíshiwu. Katchinas are glad to see it and provide it with food. Child becomes homesick and Kókoshori goes to look after parents, who also are homesick. Child is dressed and Katchinas fetch it, all carrying food. When they come to village it rains very hard. Katchinas walk and sing about child. They come to parents' house and send child up. Katchinas follow, offering food, and distribute food among people. They go home and rain clouds go home. In morning people are sick on account of maiden. After a while they have no longer meat to eat. Maiden is homesick after Kíshiwu, and dies. She is now living at Kíshiwu.

16.—HOW BALL-HEAD (TATCIQTÖ) WEDDED AN ORÁBI MAIDEN.

Young man thinks he will try to marry maiden who has refused all young men of village. He sees her grinding corn, and tells her to stop. They converse, and when she finds out who he is, she consents if mother willing. Parents say he will be welcome. Next morning young man prepares ten bunches of corn ears and proceeds to village. Maiden asks him to come in and they sit on opposite sides of fireplace. Young man wears mask of Ball-Head. He gives her corn of which she eats and takes to parents. Maiden says she will now save corn meal she is grinding. Maiden grinds blue corn four days, and on fifth day white corn. In evening young man comes for his bride. She goes with him to his grandmother, taking tray of white meal. After being invited by grandmother and young man to come in, she enters. She hands

tray to grandmother, and after evening meal they retire, *mána* sleeping with grandmother. In morning, after making prayer-offerings to dawn and sun, *mána* shells corn. Young man calls chickens, who eat corn. He tells chickens to sit on banquette and then sings to them, accompanying song with drum. Chickens sway bodies from side to side to time of singing, and so grind corn in bodies. They then vomit meal into tray and leave *kiva*. Maiden thus saved trouble to grind meal. Young man hunts, and they prepare much food. Grandmother calls neighbors to come and eat. They come, each bringing part of bridal costume. In morning grandmother washes *mána's* head with *yucca* suds. Afterwards she dresses *mána* in bridal costume. Grandmother sprinkles road of meal, and children go to bride's house, where they are welcomed by her mother. Young people live in village, which prospers, as young man is *Katcina*. Wife goes astray and husband leaves village. People then become poor.

17.—THE *ÁHÓLI* AND OTHER *WÁLPI* *KATCINAS*.

In former *Wálpi* village lives *Áhóli* *Katcina* and his little sister. In *Sitcómovi* lives youth with grandmother. *Áhóli* and maiden go to field to plant. In field is *báho* shrine where *Áhóli* deposits corn meal and *nakwákwois* as prayer-offerings. In shrine lives *Múyingwa* and sister, who cries on receiving offering, as they have been neglected. *Áhóli* places seeds on ground. Two deities arise, and as *Múyingwa* points certain objects to sky, sister forcibly throws squash filled with all kinds of seeds on ground on seeds placed by *Áhóli*. *Múyingwa* hands objects to *Áhóli* to produce rain and crops. *Áhóli* and maiden return to village and hear some one singing on top of bluff. Youth from *Sitcómovi* enters house and thanks them for what they have done. They smoke together, youth blowing smoke in ringlets upon objects four times, praying to them, and they become moist, indicating that they would produce rain. Youth remains, and in morning they dress up in costumes and proceed to *báho* shrine half-way down mesa. Here they sprinkle meal to sun and on shrine, and again hear voice singing. They look up and see Big-Horn *Katcina*. They go to look for him, and see *Áototo* shaking rattle of bones. While talking Big-Horn comes and after hearing what *Áhóli* has done, they agree to go down mesa. Part of way down they make *báho* shrine as mark between *Háno* and *Sitcómovi*. Further down they meet *Cóoyoko*, who devours children, coming out of large shrine with twisted stone. They tell him not to trouble them, and descend to house of *Áhóli*, where they stay singing all night. In morning they go to fields and everything is growing beautifully. Near mesa they meet Big-Skeleton, who tells them to go and live on mesa. They have lived there ever since, and soon after that *Wálpi* commences to move up mesa and build new village.

18.—THE TWO WAR GODS AND THE TWO MAIDENS.

Pöökóghoya and little brother *Balóngahoya* hear of two beautiful maidens, and go to visit them. Maidens think they have gone to marry them, and say they may own them if they will each have arm cut off. They consent, and maidens cut off right arm of young brother and then of elder brother with upper mealing stone. They carry severed arms home and tell grandmother how mischief happened. She asks them to lay down north of fireplace, places arms by their sides, covers them up, and sings. When through singing, they get up healed. Next day they go to house of maidens. *Pöökóghoya* wants

to choose prettiest, but younger brother objects, as he had his arm cut off first. His brother consents, and they sleep with maidens that night, and then return home.

19.—THE PŌOKÓNGHOYAS AND THE CANNIBAL MONSTER.

Large monster called Shíta comes to Oraíbi and devours people. Chief asks Pŏokónghoyas, who live near village, for assistance. They tell him to make arrow for each of them. He brings them arrows and they go in search of monster. They see it and it swallows them. They find themselves on path into stomach, and see many people from different parts of earth. Stomach is little world in itself. They go in search of heart and shoot arrows into it. Monster dies, and they and people get out through nose. People seek old homes, settling down temporarily at different places, which accounts for many small ruins scattered throughout country.

20.—PŌOKÓNGHOYA AND HIS BROTHER AS THIEVES.

Pŏokong and his brother live near Shongópavi with grandmother. They play with ball, striking it towards Toríva. They drink at spring and see many báhos. Younger brother swallows báho. Elder brother discovers bowls of paints deposited in recess by Flute priests. He puts some of each paint into ball through holes, and sews them up. They proceed towards Mishóngnovi, and beat ball through village. They enter kiva where Flute priests are assembled and grab tray with lightning frame, thunder board, netted water jug, etc. They go to kiva where Snake priests assembled, and grab bull-snake and carry it off in sack. They beat ball to corn-ear bluffs, where they find many báhos and prayer-offerings. Elder brother refuses to take prayer-offerings, but younger one takes corn báho, watermelon, and melon. They start for Shongópavi and shoot lightning frame and twirl bullroarer. Clouds gather and there is thunder storm. They run towards house and again use lightning frame and thunder board. It thunders hard and lightning flashes. They rush into house and put things they have stolen into two pots, which they cover up. It rains, and Hopi have good crops because Pŏokóngyas have those things.

21.—HOW THE PŌOKONGS DESTROYED CŌOYOKO AND HIS WIFE.

Many people living in Oraíbi. Some who go for wood do not return. Man, while gathering wood, hears Cŏoyoko singing. Cŏoyoko says he will feast on man, but man crawls under wood and Cŏoyoko cannot find him. Cŏoyoko then finds woman and says he will feast on her. Woman climbs tree and micturates. Cŏoyoko sees moisture and says there must be clouds somewhere. Cŏoyoko leaves place. Man and woman go to village and say it is Cŏoyoko who kills people. Village chief goes to shrine where Pŏokongs live with grandmother, Spider Woman. They are playing, but woman makes them stop. Chief tells them that he wants them to take revenge on Cŏoyoko for killing people. They promise to help him if he will make them some balls. Brothers take bow and lightning arrows. They strike ball before them forward and backward, until they arrive at Cŏoyoko's house. He and wife have gone, but they follow wife's tracks and find her sitting. They kill her with arrows. They go again to house and wait return of Cŏoyoko. He comes singing, and throws something down. He enters kiva and hunts for something

to eat. Póokongs have hidden themselves behind mealing bin, and kill him with lightning arrows. They scalp him and return home with many beads and other things. Village chief makes two balls out of buckskin and two ball sticks, which he takes to Póokongs. After that Hopi always return when they go after wood.

22.—HOW PÓOKONG KILLED THE BEAR.

Bear kills people living at Mishógnovi. Póokong lives with grandmother at Skeleton Katsina house. Chief makes bow and arrows and also buckskin ball for Póokong and báho for grandmother. He takes them to house and asks Póokong to kill bear. Póokong hunts bear and shoots him in throat and hits him with ball stick. He skins bear and fills skin with dry grass. Then he ties it to himself and drags it very fast, screaming. People see him and tell grandmother bear is following him. He ascends house and throws bear to grandmother, who is scared, and dies. Póokong wakes her up and she whips him for scaring her. Chief happy, as bear stops killing people.

23.—THE PÓOKONGS ATTEND A DANCE.

Póokongs live with grandmother, Spider Woman, at Achámali. They go to look on at dance at Shongópavi. They throw wheels and shoot arrows at them as they go. They come to sand hill where grass is waving, producing hissing noise. They sit down and look at grass dancing. In evening they return and tell grandmother, who calls them fools. She sends them to see dance at Mishógnovi, and tells them about tray throwing. They get to Mishógnovi and see dance, but they are so filthy no one invites them to eat. They snatch trays from dancers and run home. They give trays to grandmother, who feeds them, but they are angry at not being fed in Mishógnovi. Hopi find salt, but salt belongs to Póokongs, who remove it far away to give Hopi trouble in getting it.

24.—HOW PÓOKONG WON A BRIDE.

Póokóghoya and brother Balóonghoya live with grandmother, Spider Woman. They hear that maiden refuses to marry, and they tell grandmother they will go and try. She tries to dissuade them, as they are small and unsightly. In evening they take squash seeds and some little sticks and go to village. They make stone traps to catch mice near maiden's house. She sees them, and asks what they are doing. She asks them to set traps at her house, as there are many mice. They set traps in house and near mealing bin. They set mealing tray instead of small stone, as in other traps. They kill antelope, and in night place it under píki tray. Next morning maiden finds antelope and tells father. They think it is caught by trap. In evening Póokongs go again and set traps, and maiden again asks them to set traps in house. While doing so, father comes and tells them about antelope. He says if something is again caught in trap they are to come for daughter. In night Póokongs kill deer and place it under píki tray trap. Daughter finds it, and father tells her to wait for somebody there at night. Póokongs quarrel about maiden, and grandmother decides Póokong must go. In evening he goes, mother fills tray with meal, and Póokong leads daughter away to house. Grandmother takes meal and tray from maiden, and invites her to eat hurúshuki. Maiden is told to put very little in mouth, but it increases. Maiden grinds corn for three days.

On fourth day grandmother calls for neighbors to come and assist in head-washing. Maiden sits close to kiva entrance, and clouds come and rain upon her. Póokongs constantly play with ball and stick, and with feathered arrows. Spiders prepare bridal costume. One day Spider Woman washes heads of Póokong and bride. She gives maiden bridal costume and sends her to mother's house. Póokong follows with quantity of meat. Spider Woman instructs Póokong not to talk much, and in evening to sit on floor looking at wrist-bands. After eating at mother's house, Póokong sits on floor and holds wrist-band before eyes and looks through it. In morning Póokong goes to visit Spider Woman. When she hears what he has done, she says he is kahópi. In planting time Póokong goes to Spider Woman and she gives him small parcel of different kinds of corn. He goes with father-in-law to plant, and takes parcel. They plant one grain of corn at time, and it soon grows up. It rains heavily and much grass grows up. Spider Woman tells Póokong that he should form ant-hills throughout field, meaning that he should diligently hoe it. He goes to field with hoe, but finds ant-hills, and forms small ant-hills throughout field. When he tells grandmother, she calls him fool, and tells him to go and "wiklolantanangwu." He goes and obtains fat, which he scatters through corn-field. He returns without having hoed. When he tells Spider Woman what he has done, she calls him great fool, and explains that she meant he was to hoe field. Póokong finds father-in-law very sad about condition of corn. He tells him hoeing shall be done that day. They go to field. Spider Woman asks clouds to hoe field. While men are hoeing, clouds come and water runs through corn-field in streamlets, covering up grass with sand and earth. Póokong's wife bears son, who grows up and plays with children. Father makes him bows and arrows. Sometimes he shoots children. Oraíbi angry and say Póokongs should go to their own house. Póokong returns home with son, leaving wife with her parents.

25.—HOW THE ANTELOPE MAIDEN WAS RECONCILED.

Two sons of village chiefs of Zuni are racing. At bluff they are called by Antelope mána. They approach, and maiden draws up elder brother by deep inhalation. She tells other one that she will not give back his brother even for his beads. When father hears he sends younger brother to ask assistance of Póokónghoyas, for whom he makes ball tied to stick and arrow. He goes to house of Spider Woman, their grandmother, who calls them. Messenger hands them presents, and they send him to Mole. Mole tells them to go northward to his uncle. They come to house of Storm, who is Hopi. Young man tells his story and they smoke. Young man swallows smoke. Then Storm sends him to Snake people at Wálpí. He goes and finds Snake people dressed up as warriors. He tells them why he has come, and they smoke. Young man again swallows all smoke, which pleases Snakes. They give him báho, which they say maiden wants, and tell him to make báhos like it. He returns home, and they make good many báhos. Young man, father, two Póokongs, Spider Woman, and Storm proceed to bluff. Father asks for son and shows maiden báhos. By aid of Storm they get into house, and maiden says she wants báhos, but before she gives up son they must play game. She spreads sand on floor, and Hopi plant seeds and thrust báhos into border of sand. Plants grow up quickly, and maiden then says they shall race, following sun. Young man mounts eagle breath feather and maiden turns into swift snake. Maiden is in

lead, and Spider Woman, with reed, by strong inhalation, increases young man's speed so that he beats. Mána draws son from inner room where many bones of young men. Antelope Maiden has been angry because no báhos had been made for her, but she is reconciled when her báhos are revived.

26.—THE PÓOKONGS AND THE BÁLÖÖKONG.

While maiden is dipping out water at spring, Bálöökong comes out, and by strong inhalations draws her towards him. He embraces her and disappears with her in water. Mother goes to look for her, and finds her tracks descending to water, and jug is standing there and old blanket. She tells father, who at once makes ball and arrow and takes them to house of Póokong-hoya and his brother. They are romping, but their grandmother, Spider Woman, makes them be quiet. She gives man small ball of hurúshiki, which increases as he eats from it. He gives bows to youths and eagle nakwákwois to Spider Woman, who tells him what to do. He invites friends, and they make many nakwákwois. Next morning Spider Woman and youths go to village, and brother of lost maiden is dressed up. Spider Woman instructs him, and they go to spring. Póokongs sing and brother dances. Bálöökong comes out holding maiden in left arm. Brother approaches edge of spring and reaches for sister, but he begins to cry, and Bálöökong disappears with her. They try again, and when Bálöökong again appears brother grasps maiden and strikes him on head with club. Serpent releases maiden, and only his skin is floating on water like sack. They put other clothes on maiden and lay red feather púhu on path. They throw tray with nakwákwois into spring for price of maiden, and prayer-offerings that nothing further should befall her. Bálöökong still seen there by women, who become sick. He is now small.

27.—HOW THE YELLOW CORN-EAR MAIDEN BECAME A BULL-SNAKE.

Two maidens, friends, fall in love with young man, which leads to quarrels between them. Yellow Corn-Ear maiden has supernatural powers. They go to spring, and on return she suggests, after resting, they shall play. Friend is to go down hill and Yellow Corn-Ear is to throw little colored wheel she has at her and friend is to throw it back again. Yellow Corn-Ear throws wheel, and when friend catches it, it is so heavy it throws her down. When she rises she has turned to coyote. Yellow Corn-Ear laughs at her and returns to village. Coyote maiden tries to carry jug and cannot. She waits, crying, until evening, and then tries to enter village, but dogs drive her away. She goes westward, and being hungry, goes to temporary shelter of people in field and eats two roasted corn-ears she finds. She again tries to enter village, but is driven away. She then goes westward again and arrives at hut of two Qóqóqlóm Kacinas. They are away hunting, and she remains there all day. In evening they return, and one prepares to kill coyote, when other suggests they shall capture him alive and take him home to grandmother, Spider Woman. On entering hut they hear coyote sob, and see tears trickling down his eyes. They feed him, and loading meat, skins, and coyote on their backs, they return to their home. Spider Woman is pleased with present, but looking closely at it she says it is no coyote, and inquires where they found it. She sends one for some tomóala and other for juniper branches. When former returns she pours water into vessel and puts hook from tomóala pods into neck and another into

back of coyote, which she places into water, covered with cloth. She twists and turns by hooks and then pulls off skin of coyote. She finds maiden in vessel, with clothes on and hair in curls. When juniper comes, she bathes maiden and then gives her corn to grind. Spider Woman tells maiden her mother is homesick after her. She then calls for Katcinas, and tells them maiden's story. Maiden is dressed up, and after Spider Woman has instructed her as to prayer-offerings for Katcinas and how to get even with Yellow Corn-Ear, she goes to village with Katcinas. Katcinas dance and sing. Parents hear they have brought daughter, but at first refuse to believe news. They go for her, but *mána* remains with Katcinas until father brings offerings. Maiden returns home, and next day she goes to grind corn and sings about her adventures. Yellow Corn-Ear maiden hears and visits her. She is treated cordially, and they grind corn together as formerly. In evening they go to spring for water. Yellow Corn-Ear maiden notices that friend uses peculiar little vessel (given her by Spider Woman), and that water running into jug shows different colors of rainbow. Friend drinks and says water tastes good. She hands jug to Yellow Corn-Ear maiden, who drinks and turns into bull-snake. Friend tells her to remain so, takes jug, and returns to village. Bull-snake maiden later on goes to village and is killed by her parents, who do not know her. Her soul goes to Skeleton House, and ever since sorcerers occasionally leave their graves in form of bull-snakes.

28.—JOURNEY TO THE SKELETON HOUSE.

Youth always sits on edge of mesa thinking about graveyard, and whether those buried there are living somewhere. He gets corn meal and prays to sun for information. He prays four days and sun comes and gives him something to eat, when he sleeps in evening. He tells parents, and that when sun is high up they are to work on him that he may wake up. In evening he eats medicine. He dies and goes to Skeleton house. He sees trail. On north side he descends. He sees somebody whom he recognizes and who asks him to carry him four steps, but he goes on. Woman carrying something asks him to take burden from her, but he says he is in hurry. Man carrying mealing stone asks him to take it. Then he runs fast and comes to man shaking bell very loudly. It is Kwánitaka, who explains what he has seen. He goes on and sees another Kwánitaka ringing. They go on together and see fire in deep place where wicked ones in Oraíbi are burned and come out as smoke. They come to very dark, deep place from which those who are thrown in never come out. Youth returns to first Kwánitaka, who directs him to village. Here he finds Kwánitaka, and he sees chiefs he had known in Oraíbi living in blossoms. He sees all kinds of grass, plants, and blossoms. Kwánitaka tells him that those not wicked in Oraíbi will come there. He is to tell his parents what he has seen, and run fast as they are waiting for him. He runs fast, and passing again all those he had seen before, he arrives at house in Oraíbi and enters body. He awakes. When they have eaten, he tells them what he has seen. Young man wants to go back again. He tells parents, and at night takes some of medicine. He sleeps, but when mother brings him food he is dead. Father goes to his field, and Báchro speaks to him and says he is not to be homesick for his son. Both father and mother are to come in four days. They go to field and Báchro comes again and tells them not to be homesick, as he lives well. After that when father is walking in field that comes there.

29.—A JOURNEY TO THE SKELETON HOUSE.

In Shongópavi, son of village chief often sits looking at graveyards and wondering whether dead continue to live somewhere. Father cannot tell him, and speaks about it to other chiefs, and especially to village crier. They say Badger Old Man has medicine for it. They send for Badger Old Man, who says he has medicine, and goes for it. Next day young man is dressed as though dead. Badger Old Man spreads white ówa on floor, and tells young man to lie down on it, and places medicine in his mouth, in his ears, and on his heart. Young man eats medicine and "dies." Then he sees path leading westward to Skeleton House, which he follows, and he sees one sitting in inclosure of sticks who will be long time in getting to Skeleton House. He proceeds westward through cactus and agave plants, and arrives at steep bluff. Chief sitting there points out direction of house, which young man cannot see for smoke. Chief places young man's kilt on ground, places him on it, and throws it over precipice. Young man slowly descends on kilt as if flying with wings. On arriving on ground he proceeds and comes upon Skeleton Woman. She tells him that smoke is from where wicked people are thrown in and destroyed. He goes on to Skeleton House, where Skeleton people assemble to look at him. They ask who he is, and then take him to Bear Clan. There is ladder up to house. He tries to ascend, but rungs are made of sunflower stems and first one breaks as he steps on it. He stays down and Skeletons bring him food. They laugh when he eats, as they eat only odor and steam of food. That is why they are not heavy, and why clouds into which dead are transformed can float in air. They ask what he has come for; they say he must go back, his flesh is still too strong. He is to make nakwákwois for them at Soyál Ceremony, and they give him directions for wrapping up women when they die, that raindrops may fall when Skeleton moves through sky as clouds. Young man sees Skeletons carrying mealing stones on backs, and others bundles of cactus, as punishment. At another place he sees chiefs who had been good in this world. Young man returns. At bluff he mounts kilt and breeze lifts him up. He sees chief again, who says no one should desire to come there, it is not good or light. He meets no one on return home, and as he enters body he comes to life again. Badger Old Man washes and discharms him. He is fed, and then tells what he has seen in much same language as before. He adds that no one should desire to go to that place, because people are living in light here.

30.—SKELETON WOMAN AND THE HUNTER.

Poor youth does not go with young men to hunt when snow on ground. Older men in kiva ask why he has not gone on hunt. He says he has no moccasins. They make him pair of moccasins and some leggings, and give him old blanket, also bow and arrows and some throwing sticks. They then explain difference between rabbit tracks and those of other animals. He leaves village and finds rabbit tracks, which he follows for long distance. Comes upon tired jack-rabbit, which he kills. On returning it becomes dark and youth sees light in kiva, where is pretty woman. She invites him in. He sits near fire, and she gives him brain of corpses and flies, which he pretends to eat. She is Skeleton Woman. He gives her rabbit. She says she is going to dance, and when she is through they will sleep together. She goes to another room,

leaving him to attend to fire. He sees opening of kiva closed with threads stretched in every direction. Woman comes again dancing and singing, and is skeleton. As she turns around youth jumps up, runs up ladder and cuts strings closing opening, and runs away. He again sees light, and finds another kiva where dancing is going on. He enters and asks dancers to hide him. They are crickets. They rub clay over his body and he dances along. Skeleton Woman comes and asks for her husband. They pretend not to hear her, but she enters and examines dancers. Youth rushes out and runs towards village pursued by Skeleton Woman, who fails to overtake him.

31.—MÁSAUWUU MARRIES A MAIDEN.

Beautiful maiden who refuses to marry is visited by Másauwuu as handsome young man. She asks who he is, and after conversing all evening, she promises to marry him. Next morning she sends tray of múhpíki to his grandmother. She gives Másauwuu quantity of rabbit meat for maiden. Next morning he comes and takes her to his grandmother's house.

32.—MÁSAUWUU AND THE HÁNO HUNTERS.

Háno go hunting rabbits in winter towards Sun shrine. They kill many, and return still hunting. Másauwuu hunts during night and sleeps all day. Háno follows cotton-tail, which jumps down just where Másauwuu is sleeping. They follow, making great noise. Másauwuu jumps up quickly and runs. Runs against rock several times and perforates his head and blood streams down. He used to have white head, but now has bloody head. He has much game, which Háno distribute, and proceed home.

33.—THE TWO YÁYAPONCHATU TRADE IN ORAÍBI.

Long ago Yáyaponchatu live near Oraíbi. They are like skeletons, white with disheveled hair, and wear kilts of black and white striped cloth. They understand fire. Oraíbi barter by putting things on pile in kiva and sending round to different kivas to trade things off. Yáyaponchatu send two to trade for native tobacco. They go to kiva and let down bundles of broom grass. They make Hopi understand what they want, and one of them gets tobacco. They go to another kiva, and other one trades broom grass for tobacco. They are happy, and in village smoke tobacco.

34.—THE KÓHONINO HUNTER.

Kóhonino goes hunting. Shoots mountain sheep and follows it all day. Shoots it again, and animal tumbles partly down bluff and dies. Hunter climbs down, but foot slips, and he rolls over ledge where animal lying. Both his eyes fall out, and he lies unconscious. Kóhonino in village keep up fire all night and wait for return of young man. In night he revives, but as Skeleton. He goes to village, pitying himself. People see and hear him. They see skeleton, and all flee with things and children. Skeleton takes possession of houses, and has lived there ever since. Kóhonino go westward, and settle in valley near Green Bluff.

35.—THE WHITE CORN-EAR MAIDEN AND THE SORCERERS.

White Corn-Ear Maiden refuses all offers of marriage. Inhabitants of kiva, who are sorcerers, decide to destroy her. They make wheel of feathered

arrows, one of which is poisoned. Into wheel they wrap breath of maiden. Young men play with wheel and arrows in front of maiden's house, and one of them wounds her foot with poisoned arrow. She dies at night. Sorcerers change themselves into coyotes and other animals, and after burial of maiden approach graveyard imitating sounds of animals. Brother of maiden is watching her grave, and sees animals approaching. He is about to shoot at them, when he hears them speak. They have old wrappings which they tear to pieces, that people may think coyotes have eaten corpse. Body is then disinterred and carried off on back of gray wolf. Young man follows them to place of meeting. He hears one of them say they should hurry up, and he immediately runs back to village for help. He goes to war chief, who promises assistance. After putting on war costumes, chief goes outside and whistles upwards. Star and cloud deity comes and promises assistance. Chief whistles again, and Hawk comes and promises to go with them. He again whistles, and many skeleton flies come and drink his spittle, and he closes his hand upon them. They all go to sorcerers' kiva and find them resuscitating maiden. Old man takes breath wrapped up in wheel, puts it into body, and *mána* revives. When she sees herself among sorcerers, she cries bitterly. All have their Hopi forms. Old woman washes and dresses maiden, who is told to retire and lie down on bed. She seats herself on couch and old man approaches her. Old warrior just then releases skeleton fly. Its humming attracts attention, and old man sees it. Hawk rushes into kiva, grabs maiden, and carries her out of kiva on his back. Brother of maiden speaks, and when old man sees enemies in kiva he challenges them to contest of strength. Fire is extinguished, and sorcerers shoot small dangerous arrows which strike warriors' shields. Fire is rekindled, and when warriors are seen not dead they are challenged to show their skill. Fire is extinguished again, and war chief liberates bees from little sack, and they sting sorcerers and their wives and children. Old man begs warriors to desist, and then star and cloud deity throws lightning which tears them to pieces. Warriors return to village and deity ascends to sky, where he finds maiden taken there by Hawk. Maiden remains there for some time grinding corn-meal, and then Hawk takes her to earth and deposits her near Oraíbi. She tells parents she will go back again, but when she dies they are not to wrap her up and tie her body. She disappears several times, and at last she fails to awake one morning. They treat her body as eagles are treated when they are buried. Her brother watches grave for four days, but it is not disturbed. In meantime star and cloud deity has restored his victims to life, but as punishment has mixed up parts of different bodies, that they should be ridiculed by people. Old man has one leg of woman, and so on. They come to village and are laughing stock of people. Old man falls down ladder of kiva and is killed. All victims meet with some accident, and soon all are dead. When last one dead, maiden descends from sky to village and lives long while. She finally dies and goes to sky to live with war chiefs.

36.—WATERMELON-RIND WOMAN (HÖLÓKOPÓ WUHTI).

Pretty maiden refuses all offers of marriage. Grandmother of young man called Piwítamni, because he patches her wrappers and blankets, tells him to ask hand of maiden in marriage. He refuses because he is poor, and his blanket much patched. Grandmother gives him two fawns and tells him to take them to maiden at certain rock. In evening he goes and finds maiden pulverizing

some rock. She sees fawns and asks for them. He gives her fawns and she takes them home. When grandmother hears, she tells young man to go to maiden's house, and if parents talk good to bring her. In evening he goes and maiden's parents recognize him. Father tells daughter to fill tray with meal and go along with young man. She goes with him, and is greeted by grandmother, who after they have eaten, shows her small room with very poor-looking couch on which to sleep. Maiden grinds corn for four days, but there is no one to prepare her bridal costume. Grandmother tells grandchild to go and cry out for relatives to come and eat. They come and have good feast, after which they give bundle containing costumes. In morning bride goes home, and people are surprised to see her dressed up in ówa. She carries second ówa and belt in front of her, and goes home to parents. Afterwards Piwítamni lives with wife, and is always poor. He proves to be lazy. His wife has to live partly on watermelon rinds thrown away by others, from which she derives her name. Young man has place in kiva, but he has little to eat. Only one old man sits by him when he eats. Others laugh at him. He tells grandmother that one man says he will feed wife with good food, and then take her away from him. Next day old man who sits near him tells him to wait until others have done. He does so, and he goes to grandmother's house and brings great many watermelons. He goes again and brings great deal of meat. He and old man eat together, and when done others come and take what is left. One man does not come, and then says they will bring their wealth to-morrow, and whoever is richest shall live with young man's wife. Next day they go for their possessions and fill kiva. Then Piwítamni goes to grandmother's house, and she gives him great many sashes. He returns and grandmother gives him buckskins in great quantities. Next time she gives him bundle of large buckskins, so that he is very rich. Old man takes all Piwítamni's things to his wife. Men want another test, and next day go around village and examine corn piles. They find Piwítamni's house filled with corn, watermelons, and squashes, so he is ahead of them, and no one dares to take his wife from him. She is no longer called Watermelon-Rind Woman.

37.—THE YOUTH AND MAIDEN WHO PLAYED HIDE AND SEEK FOR THEIR LIFE.

Oraíbi youth going to watch father's fields, passes house of maiden. She asks if she may go with him. He consents, and she follows him, taking piki rolls. After eating, they play hide and seek. Mána hides first under some úyi, and youth cannot find her. Youth then hides under bush of pawíhchoki, where mána finds him. Mána pulls out tassel of cornstalk and crawls into opening, replacing tassel. Youth hunts through corn-field but cannot find her. He has to hide, and going through field hears Sun calling him. Sun throws down rainbow and youth climbs to Sun, who hides him behind his back. Mána follows his tracks and is puzzled. Finally she presses drops of milk out of breast, examines drops in her hand, and sees reflection of Sun with boy behind him. Youth next time watches which way mána goes and traces her to watermelon patch, but he cannot find her. She bursts open watermelon and comes out. Youth now becomes unhappy and goes to hide. He hears voice and sees small hole by side of small cornstalk. It is house of Spider Woman. He enters and she spins web across opening. Mána tracks him to

edge of corn-field, but cannot find him. She takes mirror from bosom and sees opening of Spider's hole reflected. She tells youth to come out, and he does so very dejected. Mána goes to hide fourth time. She crosses water-melon patch, goes into ditch, and turns into tadpole. Youth hunts for her and being tired, drinks from ditch, but cannot find her, and tells her to come out. Mána emerges from water and tells him she saw him drink. Youth again goes to hide, and Spider Woman tells him to go to his uncle Áhū who lives in temporary shelter. He goes, and Áhū pulls out loose knot from corner pole, into which he puts youth, closing up opening. Mána hunts for him, and reaches shelter, but cannot find him. She wets tips of fingers, and presses point of forefinger into right ear. She hears youth in hiding-place, and tells him to come out. They go to their place again, but then they return to shelter. Mána digs hole close to corner post, and saying she has beaten him, she tells youth to take off his shirt and his beads. Then she grabs him by hair, bends him over hole, and cuts his throat with knife, letting blood run into hole. She closes hole, digs another to north, and dragging body, buries it in grave. She takes shirt and beads with her home. Parents of young man inquire of maiden if she knows where he is. She says she does not, as he drove her away. Parents have killed sheep, but eat little, and flies come to meat. Woman drives flies off. Fly objects, and says she will go and hunt child when she has sucked meat. Woman tells Fly where boy went, and Fly goes to field. She discovers traces of blood, and opens hole. She finds grave, and sucking all blood from first opening, ejects it into body. Heart begins to beat, and soon youth rises up. He complains of thirst, and Fly tells him to go to ditch and drink. Afterwards they return to house of parents. Fly tells them that maiden has youth's shirt and beads, and that he is to go for them, and when she gives him shirt he is to shake it at her, and so also with beads. Fly tells youth not to eat p̄ki rolls maiden will offer him. He goes, and mána brings food which he declines. She gives him shirt and beads, and he shakes them at her. Fly tells parents to go to mána's house. They hear noise in house. Maiden is changed into Child-Protruding Woman and dresses in white óva and has hair tied, but face and clothes are bloody. Noise continues, and deer, antelope, and rabbits, which are costumes of slain youths, dash out. Mána tries to stop them, and grabs last one. She wipes hands over her person and rubs it over face of antelope, etc. She tells people that they will now have difficulty in hunting animals, and disappears with game. Ever since she has lived at Little Colorado River. She controls game and hunters make prayer-offerings to her.

38.—THE MAIDEN WHO STOLE THE YOUTH'S COSTUME.

Youth wants to practice running and grandmother dresses him up. She tells him that on returning to village he is not to pass house of dangerous maiden. Next day he again runs, and when he ascends to village, maiden is standing on kiva. She says he is beautifully dressed up and asks him to let her dress in costume and dance for him. He lays off costume and hands it to her. She dresses up, dances and sings. At last words she jumps into kiva through opening, closing it quickly, and tells him to go. Youth goes home and grandmother is angry, but she says maiden is hungry for meat and he must go and hunt. After eating he goes hunting and kills rabbit. Grandmother tells him to take rabbit and offer it to maiden if she will dance for him again. He is then to cover opening with trap door quickly, so that she

cannot get back. Youth goes and maiden dances at edge of kiva opening, ready to slip in again. She sings and at last word youth throws game quite distance from kiva. Maiden rushes for it and youth closes opening. Mana sees she is defeated and lays off entire costume. Youth takes it to grandmother, who is very happy.

39.—THE TWO PUEBLO MAIDENS WHO WERE MARRIED TO THE NIGHT.

Two sisters refuse to marry. Night goes and asks them to marry him. They consent if parents are willing. Parents are willing and Night comes next evening for brides. Outside of village is large tray. They take place on tray and are carried through air to gulch where Night lives. They see room with bones of women stolen by Night in village, and whom he has thrown there as soon as they become pregnant. Women become pregnant. Younger sister goes to lake to get water and Frog speaks to her. He tells her they must go home that night by trail which leads to their home. In evening sisters go after water and Frog again tells them to go home by trail. They travel and see Spider Woman, who goes with them. Next day Spider Woman sees clouds and says they will overtake them. When three come nearly to village, clouds overtake them and women are killed by lightning. Elder sister is delivered of little boy and younger one of little girl. Children live and nurse. Mothers are alive during night, but are dead during day. When children are grown they ask about father. Mothers tell them that grandparents live in village near, but that they are bad. They contend and kill any one who is beaten, and who cannot guess what is in something hanging on top of ladder, which is little turtle. Children start and mothers ask them to bring them clothes; and say that if grandparents do not say anything they also will go. Children arrive at village, enter kiva, and sit down. When asked they tell who they are. When they have eaten they have to play game and boy wins. They are then asked to guess what is wrapped up at top of ladder. They equivocate and then brother says little turtle. Grandfather admits they are his grandchildren and tells them to kill him. They refuse, but ask for something. They obtain bow and arrows and clothes and then clothes for mothers. They say mothers will come if nothing is said to them. Children return to mothers. After evening meal all dress up and proceed to village, all abreast. They ascend ladder and women call out and receive no answer. They descend into kiva and again call. They do this three times and grandmother responds. immediately two children and two grandchildren fall dead. If they had been quiet once more, all would have lived together happily.

40.—HOW HIYÓNATITIVA DEFEATED THE PLAN OF HIS ENEMIES.

Young men try to win affections of maiden of Orafi without success. Poor youth with patched blanket living at Achámali tells grandmother he will try. He goes, and young men sitting on Snake and other kivas see him and smile. Youth talks with maiden and asks her to marry him. She promises if parents are willing and he says he will fetch her to-morrow. Grandmother will not believe him, but next evening he goes and brings mana to grandmother's house. She grinds corn four days, but there is no one to make her bridal costume. Young man goes hunting and brings home much meat. Next morning grandmother washes head of bride and then goes hunting around. She

finds nothing in rooms on north, west, and south sides, but on coming out of room on east side she brings complete bridal costume. She dresses up bride, sprinkles road of corn meal, and sends her home to her parents. Inhabitants of Snake and Náshabe kivas are angry at young man and plan how to kill him. They decide to make raid on Navaho. Grandmother hears of it through father of young wife, who is inhabitant of Snake kiva. She tells young man to send his wife's little sister to Snake kiva to call father to breakfast. In morning she goes to kiva for father and adds that in four days there will be war. Next day she repeats this, saying there will be war in three days. On third day she says to-morrow there will be war. Men make bows and arrows all day. Next morning she says there will be war that day. Navaho approach village and attack men in fields. Men of village descend to meet them. Hiyón-atitiwa and father-in-law, well armed, go to old woman's house. She goes into different rooms and calls for Puma, Bear, Wild Cat and Wolf. Hopi meet Navaho, who ask where Hiyónatitiwa is. While talking young man and father-in-law descend mesa, accompanied by four animals. Animals rush on Navaho, who are nearly all killed, and also Hopi who have planned raid to get youth out of way and steal his wife.

41.—THE SHONGÓPAVI MAIDEN WHO TURNED INTO A DOG.

In Shongópavi lives a handsome youth whom all maidens ask for. Bad-looking maiden grinds coarse meal, puts it into tray and sings while throwing it to chfro birds. In evening birds assemble at mána's house and after that mána always feeds them. Youth also makes tray and hands it to maidens saying that who opens it shall get him. No one can open it. Tray comes to bad-looking maiden and Spider Woman tells her to sing. So, secretly singing, maiden opens it and owns youth. Pretty maidens are sad and angry. Youth takes maiden to his house. His mother bathes her and she becomes pretty. They make her bridal costume and she goes home, youth following. They sleep there twice, and second time she does not get up. Mother of maiden goes and tells them to get up. Maiden has turned into dog, which jumps down and runs away.

42.—THE BLIND MAN AND THE LAME MAN.

Earthquake at Oraíbi frightens people and all run north. Blind man asks cripple for information. They call to each other to come over and finally blind man takes stick and feels his way to cripple's house. Cripple suggests that they also flee, blind man to carry cripple on his back and cripple to show way. Thus they follow others. Elk meets them and cripple wonders what it is. From his description blind man concludes it is elk. They have bow and arrow, and cripple suggests that blind man shall shoot it, cripple to aim for him. Blind man shoots and kills elk. They have nothing with which to skin animal or cut meat, but they dig eyes out with arrow. They make fire and place eyes on it. Eyes get hot and burst with great report. They jump, and lame man can walk and blind man can see. They remain awake all night lest they should become lame and blind again. In morning they follow tracks of people and find them in timber. People return to Oraíbi, those two taking lead.

43.—BIG HEAD AND GOAT HORN.

Big Head and Goat Horn are friends, but live so far apart in Oraibi they do not often visit each other. Once Goat Horn visits friend and, after eating, he goes home, telling friend he must visit him sometime. Big Head goes and stays night with friend. In morning he kills goat, cuts it in two, and gives friend half. Big Head takes it with him, and that is reason why Hopi when they kill goat cut it up.

44.—KAVÚSHKAVUWNŌM AND SHOVIŪIOUNŌM.

Two Oraibi women are great friends. They meet returning from getting water and Shovíviounŏm asks Kavúshkavuwnŏm what she is getting water to cook. Latter says dish of young squashes, and asks friend to visit her. Shovíviounŏm goes home, prepares some hurúshuki and takes it to house of friend, who has prepared young squashes. While eating they converse, and, after visiting awhile, Shovíviounŏm returns home. Next day when returning from spring she meets friend, who asks her what she is getting water to cook. Shovíviounŏm says Tavóchona, and asks friend to visit her. On return Kavúshkavuwnŏm prepares some hurúshuki and proceeds to house of friend, who prepares rabbit meat. They eat and converse until sun goes down. Then Kavúshkavuwnŏm returns home.

45.—HOW THE CHILDREN OF PIVÁNHONĀPI OBTAINED PERMISSION TO CATCH BIRDS.

Children living at Hukovi and at Pivánhonkapi go to spring to trap birds. They are angry with each other. Hukovi children tell others they will not trap birds there, but that they can if they give them something. Children from Pivánhonkapi go and get food, which they give to children from Hukovi. After that, children from both villages always catch birds there.

46.—THE JUG BOY.

In Háno handsome woman makes earthen jug. She tramples clay so that it spurts all around. She bears child which is earthen jug having little boy inside. Child grows to be young man. Tells grandfather he wants to go hunting. Grandfather makes him bow and arrows and ties them to jug handles. He also ties food and burden band to jug. Grandfather carries jug from village and leaves it, after telling him about rabbit tracks. Jug youth finds tracks and follows them. Chases rabbit, which jumps down into wash. Jug youth also jumps and bursts in two, and Hopi comes out. He takes burden band and bow and arrows and follows rabbit, which he shoots. He kills four rabbits, which he carries home. Mother and grandfather are happy, and with his assistance live there.

47.—THE CROW AS A SPIRIT OF EVIL.

Crow lives on mesa where sun shrines are located near Oraibi. He watches people plant corn in valley and sees who plants corn first. When corn begins to have ears, Crow goes first there. Crow also impersonates sickness. He influences bad people so that they get sick and some die. He despoils people in other ways, some beginning to steal. Good people, whose heart is not strong

are thus turned into bad people. Some one else tries to counteract doings of Crow, but Hopi do not know who he is or where he lives. He is not so strong as Crow. When Hopi are under influence of Crow, other power makes itself felt by sudden shock.

48.—THE MAIDEN AND THE COYOTE.

Young men bring flowers to beautiful maiden of Oraíbi, but she refuses them. Yellow Cloud chief of north hears about it, takes yellow bridal outfit and offers it to maiden, but she refuses it. Then Blue Cloud chief of west takes blue bridal outfit and offers it to maiden without success. White Cloud chief of east, Black Cloud chief from above, and Gray Cloud chief from below each tries his luck, but all fail. Rain Deity in far south hears story. He paints and dresses up like Kacina and proceeds to Oraíbi. Maiden is favorably impressed with him and promises to ask her parents to give her to him in four days. Parents offer no objection. Coyote Old Man, hearing maiden has accepted Rain Deity, determines to win her. He travels south and captures Macaw, which maiden accepts as present. During night he goes to house of Rain Deity and steals his costume and ornaments. Next morning he dresses up and paints like Rain Deity and proceeds to house of maiden, who, thinking it is her lover, goes with Coyote Old Man to his house. She soon discovers mistake and is very unhappy. When Rain Deity awakes he misses costume. He follows tracks to house of maiden and then to house of Coyote, where he finds her. He returns home very angry. Young men of village hear and go to kill Coyote. He manages to escape unhurt and from distance makes defiant gesture at pursuers. Rain Deity afterwards strikes Coyote dead with lightning. Maiden returns to her home, but leads life of lewdness.

49.—CHÓRZHŪĪQŪLŌ AND THE EAGLES.

There is family consisting of father, mother, two daughters and son. Son always hunts eagles and takes care of them and does not assist father in field work. He captures two eagles and goes to find food for them. Girls angry and beat eagles and then go with mother to field. They lock up house and hide key. Young man returns and eagles tell him what sisters have done. They tell him to dress up and that they want to go where family is. So he decorates himself and mounts on eagles' back. Eagles ascend and young man sings song. They come near field and sisters recognize brother. Eagles descend and parents ask them to leave son, but they soar out of sight after circling four times. Family at once go home mourning. Eagles fly to their home, through opening in sky, whence they come down in response to prayers of Hopi and hatch their young in this world. Eagles deposit young man on high bluff and leave him there because his sisters had beaten them. Wren appears jumping up and down edge of bluff. He speaks to Wren, but receives no answer. Black Spider comes, having been informed by Wren, and pities him. Spider goes and brings him two small downy turkey feathers to keep him from getting cold. In morning Wren comes again and makes ladder down narrow crack to ground with its feathers, which it pulls out, leaving itself entirely naked, having kept only its bill. Young man follows Wren down ladder and reaches ground. Wren replaces feathers in body, and, after directing young man where to go, leaves him. He comes to place and hears voice of

Spider Woman, who invites him in. She enlarges opening and he enters. She asks him to live with her and gives him small piece of doughy mush and half a nut. She tells him to take small quantity. As he eats it increases in his mouth. After eating, Spider Woman makes him ball of pitch and hair. In morning young man runs southward kicking ball. He comes to small lake and kills little bird for Spider Woman. She is pleased and says bird will last them several months. Next day he brings home two birds and on third day large number of birds, and Spider Woman says they can now eat meat and no longer suck it. On fourth day he goes westward from lake to see who it is Spider Woman has told him is dangerous. He kicks ball before him and all at once it disappears. It has dropped into kiva. Some one from within tells him to come in. He sees ball lying north of fireplace. Man in kiva is Hásohkata and has eyelids hanging down on breast. They play totólospi and Hásohkata beats twice. He tells young man to lie down outside of entrance of kiva and ties his hands and feet. Spider Woman goes to look for him and finds him tied. She goes home to bring him two fuzzy turkey feathers. On return she calls her people, and animals of prey come. She tells them she wants them to go and take grandchildren from Hásohkata and gamble with him. While Hásohkata is laughing at young man, rescuers arrive at kiva. Spider Woman takes cup game. Mole proceeds under ground. Spider Woman tells Hásohkata they have come to gamble with him. She puts four gaming cups on north side of fireplace. By aid of mole, who is under floor and pushes little ball under cup, they beat Hásohkata, who tells them to take young man along. Spider Woman finds ball, which disgusts Hásohkata, and he challenges them to another trial. If they can pull out a certain amount of brush, he will consider himself beaten. Mole hears and gnaws off biggest roots of brush. They pull out so much that Hásohkata considers himself beaten. He tells them to take all he has. There are many objects in kiva he has taken away from his victims. They take everything, and then Bear grabs him and tears out his heart. Wolves tear his corpse to pieces and devour it. Animals do so still, and this is why Hopi hunt and kill them. Spider Woman sends animals away and takes grandchild home with her. Wren finds out that young man's parents are longing for him and tells Spider Woman. She says that next day she will go with him. They go to opening through which eagles brought him. Spider Woman places sticks around it and spins much web. Young man mounts her back and they descend. They strike earth close to field of his parents. He starts to parents' home. They recognize him at last, and all are united once more.

50.—THE HAWK AND THE CHILD.

Navaho living east of Oraffi steal Hopi boy. They make him work and give him little to eat, so that he becomes emaciated. Navaho have great gathering and leave boy behind. Hawk pities him and carries him on his back to bluff. Hawk then swoops down on Navaho camp and grabs little boy of wealthy Navaho, tears clothes from child, and then drops him. He takes costume to little boy and then grabs another Navaho boy and takes his moccasins. Navaho are much frightened and disperse in all directions. Hawk gets boy firewood and fire and some rabbit meat, which boy roasts and eats. He stays four days in Hawk's house. Then Hawk takes him on his back, and, after circling round Navaho camp number of times, flies with child to village of Oraffi.

51.—MÚYINGWA, TWO CHILDREN, AND THE HUMMING-BIRD.

Orafbi people have nothing to eat, as it does not rain for five years. All go away, leaving little boy and girl in village. Brother makes for sister little bird from pith of sunflower stalk. She plays with it, and, throwing it upwards, it becomes Humming-bird and flies away. Next morning bird flies into house and enters opening in wall. Boy puts hand into opening and finds little corn ear placed there by bird. They roast and eat it. Next day bird returns with larger corn ear, and so it does for four days. On fifth day it does not bring any corn and boy draws bird forth from opening in form in which he had made it. Little girl throws it upwards and bird flies away. It sits upon rock, looks southward, and detects cactus plant with single red blossom. Bird flies towards plant and removing it finds opening under it. Entering opening it is in kiva, where grass and herbs are growing. At north end is another opening through which bird passes to second kiva, where is corn with pollen. Bird finds opening into third kiva, where are grass, herbs and corn of all kinds. Here lives Múyingwa, god of Growth and Germination. Múyingwa asks why he is going about. Bird flies on his arm and tells him condition of things at Orafbi, and asks him to come out and look after things. He says children are hungry. Múyingwa tells him to take what he wants. Bird takes roasting corn ear and carries it to opening. Children are thankful to bird and ask it to hunt their parents. It flies north and finds father and mother of children. They are much emaciated. Man asks bird to procure them some food. It flies away and tells children about parents. They ask it to bring them something to eat, and bird flies away. Múyingwa ascends to first kiva, and it rains little about Orafbi. In four days he ascends to next kiva, and it again rains. He ascends to third kiva and it rains considerably around Orafbi. After four days more he emerges from last kiva and finds grasses and herbs growing. Parents of children and others return. Children grow up and become village chiefs and owners of Orafbi.

52.—THE KALÁTŌTŌ WHO WISHED TO HAVE HAIR ON HIS HEAD.

Kalátŏtŏ often visits Orafbi to find something to eat among refuse. Children tease him and snap their fingers against his head so that he nearly dies. He then retires to house. He wonders how he can get hair on his head like children, and goes to timber and gets some pitch. He goes to village to hunt for hair and finds some on piles of refuse. Next morning he puts pitch on his head and hair on it. He visits village again and children recognize him. They notice smell of pitch and take little sticks, with which they scrape it off his head and chew it. He gathers up hairs which they had thrown away and returns home. Next day he goes to timber and finds cactus, juice of which he puts on his head and pastes hair to juice when nearly dried. He goes again to village and children again try to remove head covering, but they find it is not pitch. Towards evening he goes home and then dried juice cracks and falls off with hair. He tries pitch again and puts it on evening before dance in village, pasting new hair to it. He sleeps well, but pitch has become warm during night and adheres to floor on which he has been sleeping. He tries to rise, but cannot, and dies of hunger.

53.—THE CHILD WHO TURNED INTO AN OWL.

In Shupaúlávi child cries bitterly and mother beats it. She tells it she will throw it out to the owl and drags child out of house. Large Owl comes and carries child off on his back. He takes child to cave, where his children are living nicely. Then mother no longer hears crying. She comes and looks for child, but it has gone. In morning she hunts for it, but cannot find it. Men going after wood, on passing Owl's cave, hear singing. They look up and in cave see child which has feathers and white spots of owl appearing all over body, and eyes becoming yellow. On return to village they tell what they have seen. Parents of child proceed with men to place. Men climb up to cave and take child. Owl tells them to keep child locked in room four days and let it out on fourth day when sun rises. It will then be Hopi. If door is opened sooner, child will remain Owl and go back. They take child to village and lock it up in room. Father watches. After first day mother is anxious to open door, but father forbids. When it begins to be light after third night, she opens door and out rushes Owl, which rises up and flies to place it has come from.

54.—THE CHILDREN AND THE LIZARDS.

Man from Wálpi goes to attend dance at Shongópavi. He sees children hunting lizards and shooting arrows at them. Proceeding, he hears voice and sees little lizards sitting and making peculiar sounds. He watches them running around and playing with each other. Man has lost so much time he returns and relates that he has not seen dance, but has watched children hunting and singing song, which is forever afterwards called Mishóngnovi Song.

55.—THE ROOSTER, THE MOCKING-BIRD, AND THE MAIDEN.

Beautiful maiden persistently refuses all offers of marriage. Chief of north brings her bundle of presents, which she looks at, but returns bundle, saying she does not want it. Rooster goes as handsome youth to maiden who is pleased with him. Tells him to remain over night and return in four days, and then she will go to his house. On third day Mocking-bird, who has heard about Rooster, goes and asks maiden to marry him. She promises to marry him and speaks to mother about it. Rooster has seen Mocking-bird going upon mesa, and he also goes same day to house. They have altercation and agree to have contest in three days to see who knows most about making light. Rooster goes in search of assistance. While resting near báho shrine, somebody tells him to come in. He enters and finds many maidens. He is seated and given shelled corn to eat. He goes on his journey until he comes to large rock with opening. He crows repeatedly and door opens. He enters and finds many roosters and chicken men, women, youths and maidens. After he has been fed, they ask what he has come for. He tells them about maiden and of his contention about light. They promise to try and do something for him, but that Mocking-bird understands something and has assistance of Kwátokwu. In evening they sing and crow all night. After third crow, yellow dawn appears, and after singing two more songs sun rises. Chief says they have accomplished it right and that rooster can go home without fear. He returns running very fast. He is again fed by maidens.

They tie dry corn-husks to his tail. As he runs they rattle, and as he is scared he runs very fast. Next day he walks through village and then notifies Mocking-bird to come that night and watch him. In evening Mocking-bird goes to Rooster's house, and Kwátokwu goes to his house. Rooster sings all night, and when he has nearly done Mocking-bird slips away and notifies Kwátokwu, who spreads his large wings across eastern sky, completely covering up dawn. Rooster crows after singing last two songs, but it does not become light, so he has failed. Mocking-bird flies away and sun soon comes up. In evening Mocking-bird invites Rooster to come and watch him. He sings and whistles all night, and after last two songs sun rises. Maiden marries Mocking-bird. She bears two children, boy and girl. Boy is child of Rooster and girl of Mocking-bird. Women since then said to be children of Mocking-bird, and that is why they talk and jabber so much. Men are considered children of Rooster and that is why they are so gentle and docile.

56.—THE TOAD AND THE SNOW KATCÍNAS.

Son of Toad Woman goes to village to listen to Snow Katcínas practice their singing. He wears robe of wildcat skin, as is customary among young men. On eighth day Toad Woman washes his head with suds. When sun rises, he puts on robe and cap of skin and goes to village. He paints his face. Children laugh at his funny cap. Nobody gives him food, but old man tells children to take him to ant hill. When he has eaten many ants, he goes back to plaza and attends dance all day, enjoying himself. As he leaves village in evening, children follow, having red píki. He asks for some. They give him very little, which he takes to his mother, and she is happy.

57.—THE LOCUST THAT CAME TO LIFE WHILE BEING ROASTED.

Many locusts live in valleys around Orañbi. Children capture many, which women roast in pots with salt water. Young men used to hunt jack-rabbits, and cotton-tail rabbits, but prefer to hunt locusts. While old woman is stirring locusts in pot, one of them becomes alive, sings song about locusts being meat instead of rabbits, while slowly crawling up stirring stick. Woman replies to it and locust flies away with hissing sound.

58.—THE COYOTE AND THE TURTLES.

Coyote hunts near place where turtles live in river. Turtle has little baby, whom it leaves asleep when others go hunting food. Little turtle awakes and, nobody being there, it cries and comes out of water. It finds tracks and follows them for some distance, but cannot find any one and cries bitterly. Coyote hears, hunts it up, and asks what it is singing. Little turtle says he is not singing, he is crying. Coyote asks why he is crying. Little turtle tells him, and he then threatens to eat turtle if he does not sing again. Little turtle refuses and says if Coyote eats him he will live in his body. Coyote then threatens to throw him in water and little turtle asks him not to, as he would drown. Coyote takes little turtle and slings him into water. Little turtle then swims around and laughs at him. Coyote threatens to kill turtle's mother. He meets turtles on way back to water and tries to seize one. It draws its head, feet, and tail into shell and Coyote cannot hurt it. He jumps

toward others with same result, and then leaves them in disgust. Turtle mother finds cactus, which child eats. He then tells mother of his adventure with Coyote. Mother laughs and is very happy.

59.—THE WATER SERPENT AND THE COYOTE.

Water Serpent and Coyote are great friends. Water Serpent is still young, but he is so long that when he visits Coyote and coils up he fills kiva. He invites Coyote to visit him. Coyote meditates how he can fill kiva of Water Serpent and tells him tail will become long. He gets large bundle of cedar bark, makes bark pliable and wraps it with yucca leaves. He then pulls out wool and pastes it to cedar bark, so that it looks like tail. He then fastens false tail to his own. In morning he goes to Water Serpent's kiva, which is well filled with his tail. When he leaves he asks Snake to visit him again. When he comes to his kiva he unfastens tail. He puts it on again when he sees friend coming. Snake arrives and has grown so much he cannot get into kiva with Coyote's tail. Coyote goes out and sits near kiva opening conversing with Snake inside. Coyote becomes very cold and angry with Snake for staying so long. He determines to get even with friend and makes another long addition to tail. On very cold day he goes again to visit his friend. He enters kiva and fills entire kiva with tail. Snake goes outside and becomes very cold and then very angry Coyote stays so long. Finally Coyote says he must go, and while he is dragging his tail after him up ladder Snake goes in and shoves end of Coyote's tail into fire. When Coyote is near his kiva he looks around and sees smoke and fire. He thinks Hopi have set grass on fire to drive him away. He runs away and reaches timber, but, seeing this burning after awhile, he runs to Little Colorado River and jumps in. He is drowned.

60.—THE COYOTE AND THE BÁLÖLÖOKONG (WATER SERPENT).

Bálölokong goes to Coyote's kiva, which he fills entirely, so that Coyote has to go outside. Coyote is angry and makes large artificial tail, which he fastens to his own. He visits Bálölokong and tail fills kiva. Bálölokong has to go outside and when Coyote leaves sets artificial tail on fire. Grain is set on fire and Coyote runs away and finally reaches Little Colorado River, in which he is drowned, as in No. 59, but here he jumps into river because fire on tail reaches his natural tail.

61.—BÁLÖLÖOKONGWUU AND THE COYOTE.

Lölokong goes to visit his friend Coyote and is so long he fills kiva. Coyote gives him juniper berries to eat. He invites Coyote to visit him and leaves. Coyote thinks he will pay off his friend and makes artificial tail of cedar bark and yucca leaves, which he fastens to his own tail. He goes to his friend's house and fills whole kiva with his long tail. They eat corn-pollen. They talk together until evening and then Coyote goes home. When his tail is nearly unwound, Lölokong sets fire to it. Tail sets grass on fire. When tail is nearly consumed, Coyote reaches kiva and begins to think that his friend has so treated him and becomes very angry with Lölokong.

62.—THE COYOTE AND THE FROG.

Coyote goes to see his friend Frog. He is raided by dogs and jumps down mesa, but is not killed. After he has drank much water, Frog suggests that

they sit down. Coyote asks Frog to dance for him and Frog jumps into deep water. He comes up with mouth wide open. He is pregnant. He tells Coyote to draw him out. Coyote grasps him by arms and throws him on ground. Frog bursts and tadpoles swarm around him. Frog dies. Coyote starts off home. People see him and try to capture him. Rain and hail storm comes up and Coyote's hole is filled with water. He tries to find shelter, but hail stones are so heavy they kill him.

63.—THE COYOTE, THE BAT, AND THE HUMMING-BIRD.

Coyote, Bat, and Humming-bird are friends. Bat and bird visit Coyote, who always has plenty of meat, which they enjoy. Bat thinks he will invite his two friends, but is worried as to what he will give them to eat. He goes in evening to Oraibi, thinking some one may have forgotten to take in meat that is drying, but finds none. He returns home discouraged, but goes again and finds open window, through which he gets into house, and carries home piece of tallow. He afterwards gets more tallow and some meat and some salt. He determines if his friends ask where he got food to say from Badger. In morning he invites bird and Coyote to visit him. They go and at noon Bat prepares meal. His friends enjoy food and ask him where he got it. He says Badger gave him it. They say nothing, but on way home talk matters over and agree that Bat is deceiving them. Bird visits Coyote in evening. They talk about food and agree that Bat must have stolen it in Oraibi. They conclude they will song-tie him and start to make song. During night Coyote finishes song and in morning he goes to bird's house and sings song. They practice it until they both know it. Bird invites Bat in evening and fetches Coyote. Bird proposes to have song and they all stand in line. Bird begins song, Coyote chimes in and Bat sings best he can, but soon finds out that joke is being played on him. He stops singing, tells them they have song-tied him and that it ends their friendship. They disperse and never become friends again.

64.—THE COYOTE AND THE HUMMING-BIRD.

Coyote and Humming-bird both have children and are good friends. Coyote goes to place where is refuse of village to look for pieces of skin, and bird goes to place close by and buries himself, his bill only protruding. Coyote comes and thinks bill is needle and pulls at it. Bird says it is his bill and laughs at Coyote. They go to bird's house and converse. In evening Coyote goes home, inviting bird to visit him to-morrow. Next morning bird goes to Coyote's house, first hunting worms. Near house she sees something protruding from ground and thinks it is gourd jug. She pulls at it and Coyote says it is his snout. Coyote feeds friend on juniper berries, Coyote eating some. After talking awhile bird returns home.

65.—HOW THE COYOTE WAS DECEIVED BY THE WREN.

Coyote Woman has four children for whom she hunts mice and other little animals. She goes to spring after water for children, which she brings in her mouth. Once when she returns from spring with mouth full of water, she sees Wren jumping from one rock to another, singing. Coyote laughs and spills water. She goes again to spring and on return again laughs at Wren and

spills water. She tells Wren that she is going again for water and that if Wren is still doing that on her return she will devour him. While Coyote is gone Wren slips out of his skin and dresses up stone with it so that it looks like Wren. Wren himself slips under rock and when Coyote returns begins to sing. Coyote laughs and spills water. He is very angry and grabs stone dressed as bird and crushes it. She breaks all her teeth so that blood streams from her mouth. She runs back to spring to wash her face and sees bloody face staring at her. She runs to another spring and is scared away in same manner. She visits several other springs with same result, and then rushes westward to Grand Cañon. She jumps into cañon and perishes.

66.—THE ÁAHTU AND THE COYOTE.

Áahtu are playing in cedar timber and singing. When through with song they throw their eyes on tree and on again singing song eyes return to their sockets. Coyote comes and asks what they are doing. They tell him that when eyes are not clear and they are thrown away in that manner they become clear again. Coyote says one of his eyes is not clear and he will join them. He throws his eyes on tree with others at last word of song. They sing again and all eyes except those of Coyote return. Little birds all laugh at him and say eyes will not return as he is bad. Coyote is angry and leaves them. He can find nothing to eat and soon dies.

67.—THE COYOTE AND THE TURTLE-DOVE.

Turtle-dove cuts her hand while rubbing out seed from tassels of kwákwi grass. It bleeds profusely, and while she moans Coyote approaches. He asks if she is singing and, when she says she is crying, he tells her to sing again or he will devour her. Dove sings again and Coyote imitates her and runs away. He stumbles over rock and falls down. He loses song and goes back to Turtle-dove. He makes her sing song again. He runs back singing, but again stumbles and falls, and again returns. Turtle-dove goes away and leaves stone resembling her in place where she has been sitting. Coyote says he has again fallen and forgotten song. He threatens to devour Turtle-dove if she does not sing. Receiving no reply he grabs what he believes to be Dove, but finds it is stone. He breaks all his teeth and blood streams from his mouth. He runs back and comes to spring Toríva. As he puts mouth to water he sees bloody face staring at him and runs away. He goes to several other springs, in which he sees same reflection and dares not drink. Finally he runs to Oraíbi, where is place where no one lives. He puts his snout into water and is just about to drink when he discovers skeleton staring at him from water. He is very angry and tears up rocks about spring, but is so exhausted he falls down and dies.

68.—THE COYOTE AND THE BLUE JAYS.

Coyote has wife and five children, for whom he hunts rabbits. He chases little cotton-tail rabbit, which runs into hole which he cannot enter. Badger comes along and Coyote asks him to get rabbit out for him. Badger does and Coyote runs home with it. Little Coyotes wrangle over rabbit, tear it to pieces, some getting nothing and remaining hungry. Next morning Coyote and wife go in search of food. Wife enters woods and hears Blue Jays in tree. They

are dancing and ask her to join them. She says she would like to, but cannot get up there. Blue Jays put some of their wings, tails and feathers on her legs. She ascends and dances with them. Then they fly away, Coyote with them, and alight on another tree. This they repeat three times. They then fly up into air, and when very high they surround Coyote and tear out all feathers they have loaned him. Coyote falls to earth and dies. Coyote hunts for his wife, but dogs pursue him and he goes back to children, who now have no mother. Coyote afterwards hunts food alone for children, and this is why so many coyotes look out for food alone.

69.—THE COYOTE AND THE EAGLE.

Coyote seeing Eagle stand on one foot, asks him why he does so. Eagle says he has cut one leg off. Coyote inquires how Eagle did it. Eagle tells him to lay leg across stone and strike on it with sharp stone and it will come off, adding that it does not hurt. Coyote does as told. Eagle lowers second leg, stretches out his wings, laughs at Coyote, and then flies away. Coyote limps away, crying.

70.—THE COYOTE AND THE RED EAGLE.

On Coyote's returning from hunt one hot day, he finds his children very thirsty. They are still very young. He goes to Toríva for water, which he gets in his mouth. On returning he sees Eagle dancing on one leg. Coyote laughs and spills water. He runs back to spring and again fills mouth with water, which he again spills through laughing at dancing Eagle. He is angry and goes to cedar timber to get some pitch. He goes again to Toríva and, after drinking, fills his mouth and pastes it up with pitch. He again sees Eagle dancing and again laughs, but he does not spill water. He finds his children sleeping nicely and pours water into their mouths, but they do not awaken. They are dead. He is angry and goes to kill Eagle, who flies away, and shows that he has two legs.

71.—THE COYOTE AND THE TURKEYS.

Coyote and Turkey are great friends and both have children. Coyote goes to Turkey's house and admires figures on little turkey's feathers. Turkey mother says she baked children and ate their meat, but did not break any bones, which she put into tray and waved up and down, singing song, and then threw bones outside and children got alive again beautifully figured. In morning Coyote gets wood and makes oven very hot. Then he throws all little Coyotes in and plasters oven up. In evening he takes them out thoroughly baked, eats meat, but does not hurt bones, which he gathers into basket. During night Turkey mother sends her children away to San Francisco Mountains. She rolls up small blankets and places them on floor to make them appear as sleeping. Then she follows children. When sun comes out Coyote takes tray containing children's bones, waves it up and down, singing song, and throws bones away. Nothing comes alive and only bones are there. He is very angry and runs very fast to friend's house. He jumps on beds and grabs at young turkeys, but nobody is there. He hunts tracks of turkeys, who have arrived at Little Colorado River. They cross it and little turkeys are very tired and mother leaves them and runs ahead to San Francisco Mountains.

She tells turkeys that Coyote is following them and two very strong Turkey men run towards place where mother has left children. Coyote is chasing little turkeys and is just about to take one when Turkey men come, grab little ones and run away with them on their backs. Coyote says he is hungry and wants to eat them, but they do not listen to him. He returns home hungry, but dies before he gets there.

72.—THE CHÍRO AND THE COYOTE.

Coyote walking about sees Chiros dancing and singing. He wants to dance and Chiros give him feathers, making him wings and tail and putting small feathers into his body. They dance and sing again, Coyote with them, and then they fly upward very high. Now they crowd around Coyote and take away their feathers. Coyote falls to earth and dies. Chiros laugh at him and are pleased that he is dead.

73.—THE COYOTE AND THE PORCUPINE.

Coyote goes to visit his friend Porcupine. After talking long time Porcupine tells Coyote to build fire. He makes large fire and then Porcupine draws small pointed stick from his hair, and thrusts it into his nose. Blood and fat drops out on fire and is roasted. He hands it to Coyote to eat. They converse until evening, and as Coyote leaves, he invites Porcupine to visit him next day. Porcupine goes next morning to his friend. Coyote has pointed stick thrust into his hair. At noon Porcupine lights fire. Coyote pulls out stick, bends over fire and pokes nose with stick. Blood mixed with fat comes out, covers fire and won't stop. Finally Coyote becomes exhausted and falls down. Porcupine, thinking Coyote dead, laughs and goes home. Coyote revives and next morning he goes to attack friend. Porcupine sees blood on his nose and tells him he thought he had died. Coyote accuses him of having bewitched him and says he is going to devour him. Porcupine expostulates with Coyote, who finally quiets down. They live together again as friends, Coyote thinking he will have chance to take revenge on Porcupine.

74.—THE COYOTE AND THE BADGER.

Coyote and Badger are great friends. Oraíbi are cleaning out spring and maidens take food and place it near rock. Coyote watches people as they eat and envies them. Next day Coyote hears criers announce another spring cleaning. He goes to Badger's house and tells him. He suggests that they take part in eating. Badger follows Coyote to his house, from which Badger begins to dig hole towards where food is. After Badger has gone little way he turns round. Coyote thinks he is turning back and goes for mole. Mole returns with Coyote and rapidly digs hole underground. Badger follows enlarging hole, and Coyote scratches out loose dirt. Mole continues hole to rock and while Hopi are at work he reaches food and hands it to Badger and Badger to Coyote, who carries it to his house. When Hopi are through with work, chief sends maidens for food. They go to rock and find food gone. Coyote, Badger and Mole divide food, on which they live for some time. Afterwards Coyote visits Badger, who has cut into small pieces some lólóokyongs and roasted them. Coyote eats food with relish and asks Badger where he got it. He replies that he opened his side and took fat from his intestines. He shows

Coyote knife with which he opened body, and says it does not hurt. Coyote takes knife and invites Badger to visit him to-morrow. When he has gone, Badger laughs and calls him Fool Old Man. Next morning Coyote cuts into his abdomen with knife and blood runs out profusely. He takes hold of fat and pulls at it, but becomes exhausted, falls over and dies. When Badger arrives he finds Coyote dead.

75.—THE BADGER AND THE COYOTE.

Coyote and Badger are friends. Badger goes to visit Coyote, who gives him juniper berries to eat. They converse until evening, when Badger goes home, inviting Coyote. He catches rabbit and in morning roasts it. Coyote comes and, after conversing, Badger brings forth roasted rabbit, cuts it up and invites friend to eat. They enjoy meal and again converse. In evening Coyote goes home, friend wishing him happy journey.

76.—THE BADGER, THE COYOTE, AND THE KÓHONINO MAIDEN.

Badger and Coyote are great friends. Coyote has found place where Kóhonino maiden has died and when hunting together one day Coyote suggests that they shall revive her. They find maiden's bones, which they place in heap, and Badger covers with his black kilt. That maiden may have flesh and color he sends Coyote to get grass and red paint, which he wets with water Coyote gets from spring. Badger then makes Coyote go away, as otherwise maiden will not revive. Badger sings and passes paint over bones and grass several times and maiden is alive. She asks what he wants, and he calls Coyote. She is willing to go home with them. On the way Coyote covets mána, but Badger is not willing and says she is to be their clan sister. Coyote is still anxious to have maiden and bites her in calf of leg. Badger expostulates with him and maiden falls down and dies again. Badger takes body on his back to bury her and Coyote follows. Badger asks why he follows and Coyote goes. He comes again while Badger is digging grave and they bury maiden and return home. They stay at Coyote's house that night. In morning Badger goes home, inviting friend to visit him next day. As he goes home he thinks how he shall kill Coyote. He kills four bull-snakes, which he cuts into short pieces and puts pieces in drying pot. The snakes are fat. He then makes hurúshuki. Coyote comes and they commence to eat right away. Coyote asks what it is that tastes so good. Badger says he did not know what to set before him, so he opened his abdomen, took his entrails out and roasted them, and his abdomen closed up again. In proof he shows abdomen with little scratch he has made on it. Coyote believes him and says he will do that, too. He asks Badger to visit him in morning and borrows knife and pot. In morning Coyote puts pot on fire, opens abdomen with knife and paws and entrails drop out. He takes hold of large intestine and drops dead. Badger comes and finds friend dead. He takes fat from Coyote and returns to his house. He spreads fat on ant hill near and ants move away. This is why ants do not remain where coyote fat is placed and that Coyote fat is used for ant bites.

77.—THE COYOTE AND THE KÓKONTU-MAIDENS.

Coyote sees Kókontu grinding corn and singing. They talk with him and then come out and go to steep bluff. Here they play, running up and jumping down large tree and bluff. Coyote joins them and climbs tree. He jumps down and lands forcibly on ground, killing himself. Kókontu laugh at him and go home leaving him dead.

78.—THE COYOTE AND THE GRASSHOPPERS.

Sparrow-hawk eats all grasshopper children. Their parents mourn loss. Coyote comes along and tells Grasshopper mother she is singing nicely and asks her to sing to him. She says she is crying for her children, but Coyote threatens to devour her if she does not sing to him. She sings and Coyote runs away singing song. He stumbles over rock and loses song. He returns to place where he left Grasshopper woman, and, seeing stone resembling her which she had put in her place, he tells it to sing again. Receiving no reply, he grabs stone and breaks teeth. He hunts for food, but cannot eat it, as he has no teeth, and finally perishes with hunger.

79.—THE COYOTE AND THE GRASSHOPPER.

Grasshopper and Coyote are great friends. Grasshopper has children and big field. At planting time he tells wife others are going to help him and she is to put up good deal of food. She prepares food and jug of water. These, with seeds, Grasshopper takes on back and goes to field. He waits in kisi he has built until nearly noon, but nobody comes. Then he eats food and goes to field and plants all alone. Afternoon is very hot. He returns to kisi, drinks, and lays down to rest, leaning feet against side. Coyote comes and asks why he is lying that way. Grasshopper says he is tired and he is afraid kisi will fall on him. Coyote lays down beside friend, also leaning his hind feet against booth. Grasshopper jumps up and says he will get more water. He picks up jug and goes home, and, as he is planning mischief against his friend, he tells children to go to their uncle Deer. Coyote waits until he is tired. He jumps up without booth falling. Says Grasshopper has lied and that he will go and eat up his children. He goes to house of friend and finds it closed. He follows tracks to house of Deer and asks if grasshopper has come with his family. He wants Deer to get them out, but Deer tells Coyote to come in himself. He hesitates, but at last goes down ladder and sees two strong Deer standing. As he steps down into deeper portion of kiva, one Deer picks him up with horns and throws him towards hatchway. As he falls, other Deer does same, and so they keep it up until he is dead. Grasshoppers then go and scatter over country.

80.—THE THREE MAIDENS AND THE COYOTE.

Three maidens live with father and mother in Oraibi. Coyote longs for maidens and tells grandmother. She tells him to go to village and if he sees bow, arrow quiver, red yarn, blue yarn, leggings, blue shirt and red stone ochre, to bring them. He goes, finds things and takes them to grandmother. She dresses him up and puts ochre on his face. He goes to maidens, whose father has put stone trap east of Coyote's house. At balance is some rabbit meat. Coyote presses towards meat, pulls at it, trap shuts and he dies there. Maidens

going home in evening see him caught and laugh when they see arrow quiver. They go home and tell father, who says he will go there to-morrow. In morning he goes and finds Coyote caught. He carries him to field, skins him, and hangs up his skin as watching flag.

81.—HOW THE COYOTES HAD A KATCINA DANCE.

Coyote sees Katcinas have dances and processions. Coyote calls to friends, Coyotes, and they come from all sides. He says they will have Katcina dance and tells them to go to village and bring feathers, and they go and hunt things, which they bring to Coyote's kiva. They prepare Katcina costumes. In morning Coyotes go to places where Katcinas dress up and all go to Coyote's house, where Katcinas have dance. That day Oraibi have Coyote hunt. While Coyotes are still dancing, Oraibi close in upon them. Their costumes prevent their running fast and all are killed, but Coyote and family, who have not put on costume or mask. Hopi laugh and return to village.

82.—THE COYOTE AND HIS PREY.

Coyote has children somewhere. He hunts for food and kills rabbit. He does not want to eat alone, and calls it out from bluff. From different quarters come different colored Coyotes, and he tells them they will eat together. They tear rabbit to pieces and devour it quickly. That is why Coyote never eats prey alone.

83.—THE BULL-SNAKE AND THE TŪCHVO (WREN).

Children find nest of Tŭchvos on bluff. Bull-snake has also discovered nest. Snake is discovered by bird, who feels secure and sings jokingly at snake. Snake is angry and tries to climb up. He falls back three times, but fourth time he reaches mouth of opening in which is nest. He enters, coils up in nest, and devours four little ones. He remains in nest four days and then crawls on bluff and coils up. Old bird flies about bewailing loss of brood. Snake begins to exert charm on bird by strong inhalations. Bird is drawn nearer and nearer towards snake on each inhalation, although when it exhales bird tries to escape. Finally it is drawn by strong inhalation close to snake's mouth and then snake devours its victim.

84.—THE SNAKES AND THE LOCUSTS.

Rattlesnakes have kiva. During summer they run about as rattlesnakes, but in winter they are Hopi, their snake skins hanging on pegs on wall of kiva. One winter it snows very heavily. Around house of locusts, who live at Tŭvanashavi, where is deep opening in earth, there is no snow, but elsewhere it is very deep. It remains so long many Hopi freeze to death. Snake chief sends Sand Rattlesnake to see what their fathers at Tŭvanashavi have to say about it. He becomes tired and cold, so he returns. Bull-snake goes, and he also returns. Racer then goes, and finally reaches place, and finds no snow quite distance around. It is warm and grass and many flowers grow. He enters kiva and locusts give him food. They play flutes in ceremony, and that is why it is so warm there. Locust chief asks why he has come. He tells them children are dying of cold, and asks them to come and assemble with them. They dress and paint up and tell Racer that in four days they will come over.

Locust takes flute and blows path back to snake house, so that Racer arrives there in short time. Locusts come in evening of fourth day. Snakes and locusts have form of Hopi. Locusts are dressed in rabbit skins, and as they enter kiva it becomes warmer and warmer. Snake people soon begin to perspire. On leaving their own kivas, locusts have chirped through their flutes and snow began to melt, and when they reach Snake kiva it has disappeared. They sing song and dance, and when through with dancing they go home. Snakes are bathed in perspiration and sleep well that night. In morning ground is covered with water from melting snow.

85.—THE SQUIRREL AND THE CHIPMUNK.

Squirrel and Chipmunk are good friends and go together to old man's orchard to eat peaches. Chipmunk relishes peaches and Squirrel prefers kernels. Squirrel says they ought to dance sometimes, and asks Chipmunk to make song. He makes song about Squirrel, who at first is not pleased, but afterwards is satisfied, and they practice song together. They go to orchard and find old man there, so they wait until he is asleep and then they carry off many peaches. After feasting they dance and sing. Noise awakens old man, who runs towards them and says he will kill them. They jump down and run into house of Squirrel at foot of rock. Old man follows and waits for them. Chipmunk runs out and escapes to his house. After this they do not fear old man, and live off his orchard. As he did not kill them they are now not much afraid of Hopi and destroy their peaches.

86.—A BET BETWEEN THE CÓOYOKO AND THE FOX.

Fox comes along as Cóoyoko uncle is sitting on bluff. He is waiting to watch sun rise. He tells Fox to come and sit near him. Says they will have contest to see on whose song sun will rise, looser to be killed with knife. Cóoyoko sings song first. Fox follows. Cóoyoko sings again and sun is just about to loom up. Fox repeats his song and while singing sun looms up. Fox wins contest and he cuts Cóoyoko's throat with knife.

87.—THE LITTLE GRAY MICE AND THE LITTLE BROWN MICE.

Little Gray Mice and Little Brown Mice are on very friendly terms. They go to village at night and whenever one finds corn, it invites others to come. They often visit and dance together and sing song about dawn. Gray Mouse finds something good to eat and tells Brown Mice. They all come from both places, but quarrel over food and there is great fight. Gray Mice go to Brown Mice again and sing different song. Then they rush back to their home. Brown Mice laugh and say others are afraid of them. Two kinds of mice have not been on good terms since.

88.—THE BADGER AND THE SMALL GRAY MICE.

Badger is doctor and people go to him when sick. Hopi hunter has leg broken and tries to get home alone. He sees small people like children in underground room, who invite him to come down. He cannot, and they carry him down. They pity him and decide to repair his leg. They crowd around him and rub him all over body and all at once run away. Man finds his leg in normal condition and goes home. Badger hears about it and is jealous. He

feigns sickness, lying down, taking no nourishment and expectorating in bowl for three days. He sends to Mice doctors, asking them to have pity on him. They go to dwelling of Badger, who has hidden stick under his bed. Mice gather round bed of Badger, who groans as if he were going to die. Mice while moving in circle, sing song about Badger and then chief tells him that nothing is matter with him. Chief then ascends ladder, followed by other Mice. Badger grabs stick and begins to strike at Mice, but hits none of them, and all escape. Some of the younger Mice being chased by Badger cannot find their way home and dig holes for themselves. This is why they are living all over country. Hopi workers in field, if sick or hurt, are in some unseen way taken care of by Mice.

89.—THE BADGER AND THE SMALL GRAY MICE.

Badger and small Gray Mice are Hopi, but were very bad and became animals. They are rival doctors, Badger curing by herbs and Gray Mice by sorcery. Badger doubts whether Mouse knows anything about diseases and decides to try him. He fasts four days and when he becomes very weak sends for Mouse. Mouse brings rattle, medicines, and medicine bowl, in which he makes mixture. He places it beside Badger's couch and sings song about Badger fasting. He tells him to eat and he will get well. Badger is astonished and thinks Mouse great doctor.

90.—THE MICE, THE OWL, AND THE HAWK.

Owl determines to kill Mouse and flies about hole. Mole places pointed sticks around hole. Owl in trying to catch Mouse is pierced by stick and is killed. Mouse pulls out all Owl's feathers and ties them into little bunches. He calls neighbors and distributes feathers, which they tie on their heads. They decide to have dance and request one to make song. They thrust more sticks into ground in case more Owls should be around while dancing. They put up large feathers in center of inclosure as tiponi around which to dance. Leader has little bow with tiny arrows. While dance is going on Hawk swoops down and kills many Mice. Others rush into their house.

91.—THE SPARROW HAWK AND THE HAKWA.

Sparrow Hawk catches many lizards, but does not attempt to catch Hākwā. Hākwā thinks Sparrow Hawk is afraid and sings taunting song. Sparrow Hawk is irritated and tells Hākwā he does not want to kill him, he is too dirty. Hākwā repeats his song four times. Hawk determines to kill Hākwā and takes little Hawk to stone where he had sat and flies away. Hākwā again comes out and mistaking young Sparrow Hawk for old one, begins song again. Sparrow Hawk has made large circuit and swoops down on Hākwā, kills him, and carries him home. Hākwā is very fat, and Sparrow Hawk and brood live on him until latter can leave nest.

92.—THE SPARROW HAWK AND THE GRASSHOPPERS.

Sparrow Hawk has children and hunts Grasshoppers and Prayer Beetles. Their mothers are very unhappy. Grasshopper mother sneaks out of house and is caught by Sparrow Hawk. She moans about her children and Sparrow Hawk releases her. Hopi children come and catch little Grasshoppers. Grasshopper mother tells them to go and catch young Sparrow Hawks. They go and take young Sparrow Hawks to village.

93.—THE CROW AND THE HAWK.

Crow and Hawk, while hunting, meet, and Crow invites Hawk to visit him. Hawk takes rabbits for his children and thinks of good food Crow has promised to prepare. In morning Hawk goes over to friend who is cooking lólkókong cut into pieces. It is fat and smells strong. Hawk does not relish it and only pretends to eat. They converse long time about hunting. Crow has many lizards, etc., which fill his house with odor, and Hawk does not enjoy his stay. On returning home he invites Crow to visit him next day and promises him good food. Crow thinks about good food it is to have and goes to friend's house in morning. Hawk cooks only skins and intestines of rabbits, which he sets before Crow. Crow relishes food very much, though Hawk thought he would not eat any of it. They talk all day together and in evening Crow returns home.

94.—THE RED EAGLE'S SONG.

Red Eagle has wife and four children. They dance and sing about his children. Hopi from Sikyátki hears them singing and sees dance. He tells people, who go and capture young Eagles. Ever afterwards they get young Eagles there and use their feathers for prayer-offerings, masks, etc.

95.—THE RED EAGLE AND THE OWL.

Owl and Red Eagle are great friends. Eagle hunts during day and as Owl cannot go out during day they do not hunt together. Eagle visits friend and finds him sound asleep. He tries to waken him and finally succeeds by pulling out few hairs. They go out to hunt, Eagle holding Owl so that he shall not go to sleep again. Party of Oraibi are following rabbit. Eagle swoops down and carries it off. He returns for Owl and finds him sleeping. He speaks to Owl, who does not hear. Oraibi boys returning from hunting shoot Owl through head and carry him home. Eagle is angry and then lives in house all alone.

96.—THE BEE AND THE ÁSYA.

Bee and Ásya are both women and have children. They are great friends. Ásya has peach orchard and relishes peaches very much. She visits Bee, who feeds her honey. They converse all day and Ásya asks Bee to visit her in morning. Bee has no wings and walks to friend's house. Ásya gives her seat and feeds her peaches. She asks Bee if she likes peaches. Bee suggests she shall make some medicine for peaches, as they are sour. Ásya consents and Bee puts honey on them, making them sweet. Ásya is happy and pulls out some feathers for wings, which she attaches to Bee. She teaches Bee how to fly and ever since bees can fly.

97.—THE GRASSHOPPERS AND THE ORAÍBI MAIDEN.

Father often watches field, and being tired tells daughter to come and take his place. She goes and father returns to village. She hears singing in hollow, but does not go there. She tells father roasting ears of corn are coming out. In morning girl goes to field early. She hears singing again. She goes and sees little beings engaged in dance. Grasshoppers notice her and stop. She asks them to go on, but they refuse until she offers them one division of corn-field. They then dance and sing. When through they fly to corn-field

and devour corn. They eat beyond limit and maiden tries to drive them away, but cannot. She runs home and tells father. He hurries to field and finds Grasshoppers have eaten up all corn. He follows them and finding them asleep, kills many of them with stick and destroys their houses. Others escape and now Grasshoppers live anywhere.

98.—HOW THE BEETLES PRODUCED RAIN.

It is hot and there is no rain. Beetles are very thirsty and some die. Chief proposes dance to bring rain and makes little song for them. They practice song and go to sleep. In morning chief makes four *nakwákwois* and deposits them west of little village. He asks clouds in San Francisco Mountains to come quickly and bring some water. They dress up for dance and paint bodies black. Chief prays to clouds and Beetles are formed in line. They sing song and as they are singing clouds come and water falls, so that they can drink. When they have quenched thirst they are very happy and run about.

99.—WHY THE ANTS ARE SO THIN.

Chief of Ants says that in four days they are going to have *Katcina* initiation. On fourth day three ants dress up as *Katcinas*. Some make sand picture in *kiva* and Ants bring in children to be initiated. *Katcina* priest relates story and four little *Kóyemsis* have performance. At signal *Katcinas* come running and after circling *kiva* several times, enter it. They flog little Ant children so hard that they almost cut through middle of body. When through, all *Katcinas* run away. That is why ants are now so thin in middle of bodies.

100.—LÁVÖVÖLVIPIKI AND NÓNÖVÖLPIKI.

Lávövölpiki and *Nónövölpiki* are great friends. Latter visits friend and they conclude to have dance. *Lávövölpiki* is to fetch mice maidens and *Nónövölpiki* to borrow drum to have *Paiute* dance. Latter goes to *Kwan kiva* and borrows drum. He returns to friend's *kiva* and finds maidens already assembled. They practice songs and dances during night. In morning each *mána* has eagle feather tied to her head and red dot on each cheek. While dancing *Póokongs* come hunting. Each shoots mouse and one of them eats *Nónövölpiki* and other *Lávövölpiki*.

101.—THE DESTRUCTION OF PIVÁNHONKAPI.

North of *Oraíbi* are living *Yáyaponchatu*. Village chief of *Pivánhonkapi* is worried over degeneration of people, women even participating in games of chance. Chief's wife neglects children when she gambles in *kiva*. Chief goes to *Yáyaponchatu*, who are in league with supernatural forces, to ask them to punish his people. They tell him to choose fire or storm and he chooses fire. He invites them to dance in his village. He tells chief of *Húckovi* and his assistant to come in evening. They come and chief tells them all about matter. On fourth day there are seven of *Katcina* dances. *Yáyaponchatu* perform last dance. They sing ominous song. Prayer-offerings carried by four of their dancers have spark of fire over each husk packet. At conclusion of dance they hand three of these prayer-offerings to village chief and to chief of *Húckovi* and his friend, fourth being retained by leader of *Yáyaponchatu*

dancers. In evening two chiefs and friend smoke over prayer-offerings and friend takes one to San Francisco Mountains to deposit among trees and high grass. Next night light is noticed in San Francisco Mountains. Each night it is seen to be larger. Those watching become alarmed, but their remarks are not listened to. During fourth night people continue gambling and carousing, while fire begins to spread towards Hopi village. People in kiva are asked to come out of kiva and see, but they laugh. Finally one comes out and cries out to others. They rush out and try to gather effects before fleeing, but most of them are suffocated or burned to death. Only few escape from two villages. Village chief of Oraíbi goes to house of Spider Woman. She tells him to make two arrows, using on shafts feathers of certain birds. They are thrust in ground west and north of village, and Spider Woman weaves network of web between them, which she moistens with water. This breaks force of fire and Oraíbi is saved.

102.—THE DESTRUCTION OF SIKYÁTKI.

Racer Katcinas come to Wálpi from Sikyátki to race. Wálpi man cuts off hair knot of Katcina instead of small portion of side lock. Katcina is angry. He returns to Sikyátki and practices running. Wálpi come to have race at Sikyátki. Young man is still angry, and, taking knife, goes on bluff opposite Sikyátki. During dance he comes down and enters plaza. He races with clowns and catches them all, cutting off small portion of side locks. He detects on top of house sister of man who had cut his hair. He dashes to top of house, follows her and cuts off her head. Holding it by hair whorl, he swings head and dashes away. People follow him, but he escapes and returns to village by another trail. People of villages quarrel, but Wálpi withdraw. People of Sikyátki are very wicked, especially towards women. As they do not spare chief's wife, he determines to take revenge. He agrees with chief of Wálpi that when people are planting in valley, Wálpi shall come to village and destroy it. Wálpi have balls of pitch and when Sikyátki people are in fields they rush upon village and kill women and children. Then they set houses on fire destroying village. People planting see smoke and rush to village, but only have planting sticks. Wálpi are well armed and kill all people, including chief who instigated revenge.

103.—THE DESTRUCTION OF AOÁTOVI.

People of Aoátovi go on hunting expedition and maidens accompany them. Maidens run for rabbits. As party is returning, young man in chasing rabbit dashes over and kills daughter of village chief. He is very angry and determines that in revenge village shall be razed to ground. One night he goes to Shongópavi and wakens village chief. After smoking he tells chief what has occurred. He asks him to instruct his young men to practice their strength and says he will return in four days. On night of fourth day chief again goes to Shongópavi to see friend and tells him to get ready for Katcina race. In four days four young men dressed as Katcinas go to Aoátovi taking presents of corn ears. They go to plaza, where young men of village come and race commences. Sometimes Katcinas win and then others win. The last bunch of corn ears is raced for by young men of village and Hómsona Katcina. Young man outruns Katcina and on his return Hómsona throws him down and cuts his throat. Hómsona goes and motions to other Katcinas to

run. People are suspicious, as young man does not return. They go and find him killed. They follow Katcinas, some on ponies. They overtake and kill Hómsona and two other Katcinas. Remaining one crosses wash, after taking off mask, which he hangs on brush. People, seeing mask, return. During night chief of Aoátovi goes again to Shongópavi and asks chief to come and get his people. Chief meditates and then refuses. Aoátovi chief returns home. In night he goes to Oraíbi and arranges with chief to destroy his people. He then produces two clay figures, one representing males and other females of his village, and tells him to select. Oraíbi chief selects female. Next day he tells his warrior chiefs, and that people are to make bows and arrows. He sends three nephews to other Hopi villages to ask them to participate in destruction of Aoátovi. Chief of Shongópavi says the wicked may do so, but he refuses. On fourth day Oraíbi set off in two parties for Aoátovi, going first to other villages. They meet towards evening and at sundown move towards Aoátovi. At foot of mesa chief and his wife come down to them with bundles of píki. Chief arranges signal for them to rush upon mesa and kill men in kivas. Oraíbi chief is to select women and maidens he wants and then rest of villages shall take others. Chief's son gives signal and raiders rush into village, remove ladders of kivas, and throw firewood down. They throw firebrand into kivas and then Spanish pepper on fire. Meanwhile people of Wálpi and Mishógnovi take younger women, maidens and children and move off with them. Older women are killed. Chief of Aoátovi and his son are both destroyed with others in kiva. Village is not destroyed. Raiders return and halt at Skeleton Mound. Oraíbi claim right to select prisoners first. Others refuse to give up women and maidens, and many younger and prettier ones are killed. Others are taken to different villages, and that is why so many Aoátovi people are now found there.

104.—THE DESTRUCTION OF AOÁTОВI.

Maidens are afraid of son of village chief at Aoátovi and refuse to marry him. He gets up great hunt and many rabbits are killed. Hawk kills rabbit for chiefs's son, so chief has much game to carry home. After eating, father smokes on game. Son tells father he is unhappy and suggests they shall do something to people. In morning village chief goes to Háno, tells chief that maidens refuse to marry his son, and asks him to come and fetch people. He tells him to bring Spanish pepper. Háno chief informs people of Sitchomovi and Wálpi, and says they are to get ready for expedition next night. Next evening people of three villages go to Aoátovi. Great storm is raging and they ascend mesa. Men are in kivas eating evening meal. Enemies draw ladders from kivas, so that men cannot come out. They gather women and children, and, while some drive them off, others throw firebrands into kivas and destroy men. Captives are taken to villages and distributed.

105.—HOW AN ORAÍBI CHIEF PUNISHED HIS PEOPLE.

People of Oraíbi are very bad. Chief goes to warrior chief of Wálpi and tells him. They arrange that Oraíbi people shall come to attack Wálpi and Wálpi people shall meet and kill them. Those who pass certain rock are not to be molested. Oraíbi chief tells people that they will make raid on Wálpi and try to steal maidens. Early one morning they approach Wálpi, but people are ready and rush down upon Oraíbi. Large dog disables and kills

many Oraíbi. Oraíbi flee and many are killed. Only few pass rock mentioned. On rock dog is engraved on account of what dog did in this battle.

106.—A KATCINA RACE CONTEST BETWEEN THE WÁLPI AND THE ORAÍBI.

Wálpi always have races and become strong. They propose to go to Oraíbi and race them, because they are not strong. Oraíbi youth visits friend in Wálpi and remains to see Katcina race. Friend tells him of intention of Wálpi. Early next morning youth returns to Oraíbi and tells what he has heard. Young men practice running for four days. On fifth day Wálpi come and dress up. Two Katcinas carry gifts and go to plaza. Oraíbi youths descend and race with Katcinas. Katcinas are soon tired and Oraíbi youths win all presents. Katcinas remove costumes and after receiving prayer meal go to west of village and again race. They are very tired and give up race. Wálpi return in despair. They agree not to go and race with Oraíbi again.

107.—THE LAST FIGHT WITH THE NAVAHO.

While Oraíbi are practicing with bows and arrows at foot of mesa, news is brought them that Navaho expedition is coming. Men hasten to village where councils are held. Situation is discussed and warriors encouraged during night, but many Hopi go to Navaho with presents. These are weakened by blood-letting near ankle so that they may be recognized by Navaho next day through walking slowly. Immediately before sunrise Navaho ascend mesa and fill space north of village. Hopi warriors protect their bodies with buckskins and some have head-dresses of societies. War rites are celebrated and warriors are decorated with powdered war god vomisis stone. Leading Navaho rides up to Hopi, says something and shoots arrow without hitting any one. Battle begins and Hopi drive Navaho off mesa. Navaho who has lived in Oraíbi and speaks Hopi calls out that Hopi had better not follow them, as many more Navaho further east. But Hopi follow and while lines of warriors are facing each other, Navaho woman on pony grabs lance from warrior and dashes towards Hopi, followed by her people. They break line and divide Hopi into two parties, which are surrounded. Navaho are mounted, but are dressed only in loin cloths, while Hopi are wrapped with heavy buckskins. Hopi break through, but are surrounded again, so that circles become smaller and smaller. In afternoon small party of Hopi break through and climb point of mesa. Three of them afterwards go down and hide behind rocks, from which they kill number of Navaho who are fleeing from party of Hopi, who then join others. All then ascend mesa, from which they descend in another place and rest at spring. Navaho who had at first pursued them make for village. Meanwhile different groups of Hopi have succeeded in cutting way through assailants and run towards village. Both sides have lost heavily. Hopi are followed by bands of Navaho and others try to outflank them and reach village first. Six Hopi hide in stone inclosure, who keep Navaho at distance until latter procure firearms from comrades. Then five of Hopi are killed and sixth, rushing through Navaho, jumps down steep place and hides under rock. Brave Hopi warrior is hit several times by Navaho, but is protected by buckskins, and they abandon pursuit of him. Hopi discover that among Navaho are Hopi from Wálpi disguised as Navaho. Brave warrior addresses them and they surround him. He is overpowered and killed and his heart

torn out. This is seen by man hidden under rock. Walpi take victim on horse to Walpi and place him in small hut and throw stones upon him. Navaho reach village and drive out sheep that have been assembled on plaza behind barriers. Navaho women shell corn and load it on ponies. Navaho then leave village, taking with them all sheep. They tie dead and wounded on horses. Many wounded die while they are traveling and all are buried at place sixty miles northeast of Oraibi. After Navaho have left village, straggling Hopi come in bearing wounded. Some have to be carried into village and are placed in home of Coyote Clan. Here they are attended by their "fathers," those who had carried them. On fourth day survivors are taken to their homes.

108.—A HOPI RAID ON A NAVAHO DANCE.

Many Navaho go to deep canyon to have Katcina dance. During fifth dance star falls down in front of head dancer. Navaho are much afraid, jump on ponies and begin to scatter. Great noise is heard and Oraibi arrive to make raid. Great battle ensues. Navaho are driven back out of canyon and few escape to their homes. This is why Navaho when they dance always have watchers.

109.—A RAID ON THE HOPI VILLAGES.

Inhabitants of two villages used to lie further northeast, where they were harassed by Utes. For five years they are left in peace. In sixth year their enemies find them out and camp eastward of mesa. Young men are sent to find out who they are. Inhabitants of one village move to the other village, where they can better defend themselves. Enemies go to empty village and follow their tracks on horseback, but they cannot get up. Many of them are shot by people in village. Afterwards by going around mesa they get into village and capture some women and maidens. Warriors follow them, but they escape. People pack up all their things and go in line to Oraibi, where they are admitted and still live.

110.—THE EARLY SPANISH MISSIONS AT ORAÍBI.

Long ago Spaniards make inroads on Oraibi. They make peace and Spaniards ask to be permitted to live in Oraibi. Hopi consent and assist Spaniards in building house. It is in spiral form and in center is house. Meeting house with bell tower is afterwards built. Hopi are baptised by Tūtáachi who is joined by another Tūtáachi, who brings them clothing and shoes in carts on heavy wooden wheels. Hopi assemble on Sundays and priests speak to them. Soon they ask Hopi to work for them. They send them to springs to get water and they then set them to make cisterns. Spaniards bring cattle and Hopi buy calves for corn. Some cattle drag logs to village. For four years everything goes well and it rains often. Then priests forbid Hopi to have Katcina dances and make báhos. It is very warm and very dry. Hopi begin to have ceremonials again and deposit prayer-offerings, but it does not rain. Padres continue to oppress Hopi and demand food. They disregard Hopi's feeling as to their religion and trample under foot chastity of women and maidens. Number of oppressors go away, leaving padre alone. Hopi meet in council and finally decide to get rid of priest. Nobody will go, but finally Badger clan volunteers. They proceed to Mission and knock at door. Padre

refuses to open it at first. When he does so they rush into room, drag him out of house, and cut his throat. They throw his body into gulch and pile stones upon it. They then wait to see what will happen. Other villagers follow example and get rid of their padres. They expect Spaniards will come to revenge brethren, but no one comes and they destroy houses of Spaniards, divide logs and timbers, and use them for kivas. Some of smaller bells still owned by Agave fraternity.

